KENRICK-GLENNON SEMINARY LIBRARY
[redacted]
3705000032245

DATE DUE

THE PRIEST TO THE ALTAR

Digitized by the Internet Archive
in 2023

https://archive.org/details/priesttoaltarora0000pete

The Priest to the Altar

OR

AIDS TO THE DEVOUT CELEBRATION OF

Holy Communion

CHIEFLY AFTER

THE ANCIENT ENGLISH USE OF SARUM

BY

PETER GOLDSMITH MEDD, M.A.

LATE CANON OF ST. ALBANS, AND RECTOR OF NORTH CERNEY
SOMETIME SENIOR FELLOW AND TUTOR
OF UNIVERSITY COLLEGE, OXFORD
BAMPTON LECTURER, 1882

WITHDRAWN

FIFTH EDITION

LONGMANS, GREEN, AND CO.
39 PATERNOSTER ROW, LONDON
NEW YORK, BOMBAY AND CALCUTTA
1910

264.82
M488p

All rights reserved

76763

Presbyter, in Christi Mensa
Tu quid agis bene pensa.

Preface

THIS Book, after some consultation with Canon Liddon and other friends resident in Oxford in the year 1860, was planned and carried out by the present Editor, who is solely responsible for it, and, especially, for the Translations of the ancient Prayers and Collects throughout.

The first edition was privately printed in 1861, and was sold to subscribers. The second, which included the Collects, Epistles, and Gospels, was published in 1869, and the third in 1879.

Advantage has been taken of the call for a fourth edition to make a thorough revision of the whole, as the result of many years of use and many kind suggestions. This revision includes some addition of fresh matter; notably, in the Appendix, of the Ordinary and Canon of the Latin Sarum Liturgy, and of some additional Prayers and Services for Special Occasions and Anniversaries (p. 264, etc.), including some suggested forms, after the old Canonical Hours, for use on Special Days of Devotion for the Clergy. The Litany of the Most Holy Name (p. 342) is new, having been originally drafted by the Editor in connection with the work of the *Additional Services Committee* of the Lower House of the Convocation of Canterbury, of which he was Chairman for some years.

In preparing the present edition the Editor has made use of the *facsimile* reproduction, in 1892, of the recently discovered Manuscript of the Revised Prayer-Book of 1661, as well as of the

new Standard Prayer-Book of the Protestant Episcopal Church of the United States of America, according to the prolonged Revision completed in 1892. He has also had before him the very careful and valuable edition, by Mr. H. A. Wilson, of the Gelasian Sacramentary (Oxford University Press, 1894), and the edition, by Mr. Rule, of the Missal of St. Augustine's Abbey of Canterbury (Cambridge University Press, 1896).

The doctrinal and liturgical point of view of this work is, it is hoped, strictly that of the Reformed Catholic or Anglican Church, as defined by the Prayer-Book, Articles, and Canons of the Church of England, and by her steadfast appeal, so firmly upheld by her great seventeenth-century Divines, to Primitive as distinct from Mediæval ages; and especially as distinct from the innovations and extravagances in teaching and worship which were gradually brought into the National Church during the later Middle Ages, through her unfortunate, and always reluctant and protesting, submission to the growing claims of the later Popes.

P. G. MEDD.

North Cerney Rectory,
Cirencester,
Ash Wednesday, MDCCCXCVIII.

The Contents of this Book.

		PAGE
1.	The Calendar	ix
2.	Tables of Feasts, Vigils, and Fasts	xxii
3.	Exhortations and Devotions before Holy Communion	xxv
4.	Acts of the principal Virtues	xxxvi
5.	An Eucharistic Litany	xxxviii
6.	A Litany before Holy Communion	xlii
7.	An Intercession before Holy Communion	xliv
8.	The Collects, Epistles, and Gospels, from the First Sunday in Advent to the Last Sunday after Trinity	1
9.	The Office of Preparation before Holy Communion	143
10.	Prayers at Vesting	155
11.	The Approach to the Altar	160
12.	The Order of the Administration of the Lord's Supper, or Holy Communion	161
13.	The Commemoration of the Departed	183
14.	The Communion Office of the Church of Scotland	185
15.	The Communion Office of the Church of America	207
16.	The Collects, Epistles, and Gospels for the Festivals throughout the Year	227
17.	Common Secrets, Post-Communions, etc., for Saints' Days	257
18.	Collects, Epistles, and Gospels for various Special Occasions	259
19.	Prayers for various Objects and Occasions	295
20.	The Office of Thanksgiving after Holy Communion	313
21.	Devotions after Holy Communion	321
22.	Hymns on the Holy Communion	329
23.	Hymns and Litany of the Most Holy Name of Jesus	339
24.	Ordinarium et Canon Missae secundum Usum insignis et praeclarae Ecclesiae Sarum	347
25.	The Supper of the Lord and the Holy Communion, A.D. 1549	359

The Calendar

JANUARY

HATH XXXI. DAYS.

1	A	Circumcision of our Lord.
2	b	
3	c	
4	d	
5	e	
6	f	Epiphany of our Lord.
7	g	
8	A	Lucian, Priest and Martyr.
9	b	
10	c	
11	d	
12	e	
13	f	Hilary, Bishop and Confessor.
14	g	
15	A	
16	b	
17	c	
18	d	Prisca, Roman Virgin and Martyr.
19	e	
20	f	Fabian, Bishop of Rome and Martyr.
21	g	Agnes, Roman Virgin and Martyr.
22	A	Vincent, Spanish Deacon and Martyr.
23	b	
24	c	
25	d	Conversion of S. Paul.
26	e	
27	f	
28	g	
29	A	
30	b	K. Charles Mart.
31	c	

FEBRUARY

HATH XXVIII. DAYS,

AND IN EVERY LEAP YEAR XXIX. DAYS.

1	d	[*Ignatius, B. M.*] . . FAST.
2	e	Purification of Mary the Blessed Virgin.
3	f	BLASIUS, AN ARMENIAN BISHOP AND MARTYR.
4	g	
5	A	AGATHA, A SICILIAN VIRGIN AND MARTYR.
6	b	
7	c	
8	d	
9	e	
10	f	
11	g	
12	A	
13	b	
14	c	VALENTINE, BISHOP AND MARTYR.
15	d	
16	e	
17	f	
18	g	
19	A	
20	b	
21	c	
22	d	
23	e	. . . . . FAST.
24	f	Matthias, Apostle and Martyr.
25	g	
26	A	
27	b	
28	c	
29	...	
...	...	
...	...	

MARCH

HATH XXXI. DAYS.

	1	d	David, Archbishop of Menevia.
	2	e	Cedde, or Chad, Bishop of Litchfield.
	3	f	
	4	g	
	5	A	
	6	b	
	7	c	Perpetua, Mauritanian Martyr.
	8	d	
	9	e	
	10	f	
	11	g	
	12	A	Gregory, Bishop of Rome and C.
	13	b	
	14	c	
	15	d	
	16	e	
	17	f	[*Patrick, B. Conf.*]
	18	g	Edward, King of the West-Saxons.
	19	A	
	20	b	[*Cuthbert, Bishop.*]
14	21	c	Benedict, Abbot.
3	22	d	
	23	e	
11	24	f	. . . . . Fast.
	25	g	Annunciation of Mary.
19	26	A	
8	27	b	
	28	c	
16	29	d	
5	30	e	
	31	f	

APRIL

HATH XXX. DAYS.

13	1	g	
2	2	A	
	3	b	RICHARD, BISHOP OF CHICHESTER.
10	4	c	AMBROSE, BISHOP OF MILAN.
	5	d	
18	6	e	
7	7	f	
	8	g	
15	9	A	
4	10	b	
	11	c	
12	12	d	
1	13	e	
	14	f	
9	15	g	
	16	A	
17	17	b	
6	18	c	
	19	d	ALPHEGE, ARCHBISHOP OF CANTERBURY.
	20	e	
	21	f	[*Anselm, Bishop, Conf., Doct.*]
	22	g	
	23	A	S. GEORGE, MARTYR.
	24	b	
	25	c	S. Mark, Evangelist and Martyr.
	26	d	
	27	e	
	28	f	
	29	g	
	30	A	
	...	...	

MAY

HATH XXXI. DAYS.

1	b	S. Philip and S. Jacob, Ap. and Mart.
2	c	[*Athanasius, Bishop, Conf., Doct.*]
3	d	Invention of the Cross.
4	e	
5	f	S. John Evangelist, ante Port. Latin.
6	g	
7	A	
8	b	
9	c	
10	d	
11	e	
12	f	
13	g	
14	A	
15	b	
16	c	
17	d	
18	e	
19	f	Dunstan, Archbishop of Canterbury.
20	g	
21	A	
22	b	
23	c	
24	d	
25	e	[*Aldhelm, Bishop, Conf.*]
26	f	Augustin, first Archbishop of Canterbury.
27	g	Venerable Bede, Presbyter.
28	A	
29	b	
30	c	
31	d	

JUNE

HATH XXX. DAYS.

1	e	NICOMEDE, ROMAN PRIEST AND MARTYR.
2	f	
3	g	
4	A	
5	b	BONIFACE, BISHOP OF MENTZ, AND MARTYR.
6	c	
7	d	
8	e	
9	f	[*Columba, Abbot. Transl. S. Edmund, M.*]
10	g	
11	A	S. Barnabas, Apostle and Martyr.
12	b	
13	c	
14	d	[*Basil, Bishop, Conf., Doct.*]
15	e	
16	f	
17	g	S. ALBAN, MARTYR.
18	A	
19	b	
20	c	TRANSLATION OF EDWARD, KING OF THE WEST-
21	d	[SAXONS.
22	e	[*Alban, Protomartyr of England.*]
23	f	[*Etheldreda, V.*] . . FAST.
24	g	Nativity of S. John Baptist.
25	A	
26	b	
27	c	
28	d	. . . . . FAST.
29	e	S. Peter, Apostle and Martyr.
30	f	
...	...	

JULY

HATH XXXI. DAYS.

1	g	
2	A	Visitation of the Blessed Virgin Mary.
3	b	
4	c	Translation of S. Martin, B. and C.
5	d	
6	e	
7	f	
8	g	
9	A	
10	b	
11	c	
12	d	
13	e	
14	f	
15	g	Swithun, Bishop of Winchester, Transl.
16	A	[*Transl. S. Osmund, Bishop, Conf.*]
17	b	
18	c	
19	d	
20	e	Margaret, Virgin and Martyr at Antioch.
21	f	
22	g	S. Mary Magdalen.
23	A	
24	b	. . . . . Fast.
25	c	S. James, Apostle and Martyr.
26	d	S. Anne, Mother to the Blessed Virgin Mary.
27	e	
28	f	
29	g	
30	A	
31	b	

AUGUST

HATH XXXI. DAYS.

1	c	LAMMAS DAY. [*S. Peter ad Vincula.*]
2	d	
3	e	
4	f	
5	g	[*S. Oswald, King, Mart.*]
6	A	TRANSFIGURATION OF OUR LORD.
7	b	NAME OF JESUS.
8	c	
9	d	
10	e	S. LAURENCE, ARCHDEACON OF ROME, AND
11	f	[MARTYR.
12	g	
13	A	
14	b	
15	c	
16	d	
17	e	
18	f	
19	g	
20	A	
21	b	
22	c	
23	d	. . . . . FAST.
24	e	S. Bartholomew, Apostle and Martyr.
25	f	
26	g	
27	A	
28	b	S. AUGUSTIN, BISHOP OF HIPPO, C. D.
29	c	BEHEADING OF S. JOHN BAPTIST.
30	d	
31	e	[*Aidan, Bishop.*]

SEPTEMBER

HATH XXX. DAYS.

1	f	GILES, ABBOT AND CONFESSOR.
2	g	
3	A	
4	b	[*Transl. of S. Cuthbert.*]
5	c	
6	d	
7	e	ENURCHUS, BISHOP OF ORLEANS.
8	f	NATIVITY OF THE BLESSED VIRGIN MARY.
9	g	
10	A	
11	b	
12	c	
13	d	
14	e	HOLY-CROSS DAY.
15	f	
16	g	[*Ninian, Bishop.*]
17	A	LAMBERT, BISHOP AND MARTYR.
18	b	
19	c	
20	d	. . . . . FAST.
21	e	S. Matthew, Apostle, Evangelist, and
22	f	[Martyr.
23	g	
24	A	
25	b	
26	c	S. CYPRIAN, ARCHBISHOP OF CARTHAGE, AND
27	d	[MARTYR.
28	e	
29	f	S. Michael and all Angels.
30	g	S. JEROM, PRIEST, CONFESSOR, AND DOCTOR.
...	...	

OCTOBER

HATH XXXI. DAYS.

1	A	Remigius, Bishop of Rhemes.
2	b	
3	c	
4	d	
5	e	
6	f	Faith, Virgin and Martyr.
7	g	
8	A	
9	b	S. Denys Areop., Bishop and Martyr.
10	c	
11	d	
12	e	
13	f	Trans. of King Edward Confessor.
14	g	
15	A	
16	b	
17	c	Etheldreda, V. Q. and Abbess of Ely.
18	d	S. Luke, Evangelist.
19	e	[*Frideswide, V.*]
20	f	
21	g	
22	A	
23	b	
24	c	
25	d	Crispin, Martyr.
26	e	
27	f	. . . . . Fast.
28	g	S. Simon and S. Jude, Apos. and Mart.
29	A	
30	b	
31	c	. . . . . Fast.

NOVEMBER

HATH XXX. DAYS.

1	d	All Saints' Day.
2	e	
3	f	
4	g	
5	A	
6	b	LEONARD, CONFESSOR.
7	c	
8	d	
9	e	
10	f	
11	g	S. MARTIN, BISHOP AND CONFESSOR.
12	A	
13	b	BRITIUS, BISHOP.
14	c	
15	d	MACHUTUS, BISHOP.
16	e	
17	f	HUGH, BISHOP OF LINCOLN.
18	g	
19	A	
20	b	EDMUND, KING AND MARTYR.
21	c	
22	d	CECILIA, VIRGIN AND MARTYR.
23	e	S. CLEMENT I., BISHOP OF ROME AND M.
24	f	
25	g	CATHERINE, VIRGIN AND MARTYR.
26	A	
27	b	
28	c	
29	d	. . . . . FAST.
30	e	S. Andrew, Apostle and Martyr.
...	...	

DECEMBER

HATH XXXI. DAYS.

1	f	
2	g	
3	A	
4	b	
5	c	
6	d	Nicolas, Bishop of Myra in Lycia.
7	e	
8	f	Conception of the Blessed Virgin Mary.
9	g	
10	A	
11	b	
12	c	
13	d	Lucy, Virgin and Martyr.
14	e	
15	f	
16	g	O Sapientia.
17	A	
18	b	
19	c	
20	d	. . . . . Fast.
21	e	S. Thomas, Apostle and Martyr.
22	f	
23	g	
24	A	. . . . . Fast.
25	b	Christmas Day.
26	c	S. Stephen, the first Martyr.
27	d	S. John, Apostle and Evangelist.
28	e	Innocents' Day.
29	f	
30	g	
31	A	Silvester, Bishop of Rome.

TABLES AND RULES

FOR THE MOVEABLE AND IMMOVEABLE FEASTS;

TOGETHER WITH THE

DAYS OF FASTING AND ABSTINENCE

THROUGH THE WHOLE YEAR.

RULES TO KNOW WHEN THE MOVEABLE FEASTS AND HOLY-DAYS BEGIN.

EASTER DAY (on which the rest depend) is always the First *Sunday* after the Full Moon which happens upon, or next after the Twenty-first day of *March*; and if the Full Moon happens upon a *Sunday*, *Easter Day* is the *Sunday* after.

Advent Sunday is always the nearest *Sunday* to the Feast of *S. Andrew*, whether before or after.

Septuagesima *Sexagesima* *Quinquagesima* *Quadragesima*	*Sunday* is	Nine Eight Seven Six	Weeks before *Easter*.
Rogation Sunday *Ascension Day* *Whitsun Day* *Trinity Sunday*	is	Five Weeks Forty Days Seven Weeks Eight Weeks	after *Easter*.

A TABLE OF ALL THE FEASTS THAT ARE TO BE OBSERVED IN THE CHURCH OF ENGLAND THROUGHOUT THE YEAR.

All Sundays in the Year.

The Days of the Feasts of

- The Circumcision of our LORD JESUS CHRIST.
- The Epiphany.
- The Conversion of *S. Paul.*
- The Purification of the Blessed Virgin.
- *S. Matthias* the Apostle.
- The Annunciation of the Blessed Virgin.
- *S. Mark* the Evangelist.
- *S. Philip* and *S. Jacob* the Apostles.
- The Ascension of our LORD JESUS CHRIST.
- *S. Barnabas.*

The Days of the Feasts of

- The Nativity of *S. John* Bapt.
- *S. Peter* the Apostle.
- *S. James* the Apostle.
- *S. Bartholomew* the Apostle.
- *S. Matthew* the Apostle.
- *S. Michael* and all Angels.
- *S. Luke* the Evangelist.
- *S. Simon* & *S. Jude*, Apostles.
- All Saints.
- *S. Andrew* the Apostle.
- *S. Thomas* the Apostle.
- The Nativity of our LORD.
- *S. Stephen* the Martyr.
- *S. John* the Evangelist.
- The Holy Innocents.

Monday and *Tuesday* in *Easter Week.*

Monday and *Tuesday* in *Whitsun Week.*

A TABLE OF THE VIGILS, FASTS, AND DAYS OF ABSTINENCE, TO BE OBSERVED IN THE YEAR.

The Evens or Vigils before	The Nativity of our LORD. The Purification of the Blessed Virgin *Mary*. The Annunciation of the Blessed Virgin. Easter Day. Ascension Day. Pentecost. *S. Matthias.*	The Evens or Vigils before	*S. John* Baptist. *S. Peter.* *S. James.* *S. Bartholomew.* *S. Matthew.* *S. Simon* and *S. Jude.* *S. Andrew.* *S. Thomas.* All Saints.

Note, that if any of these Feast Days fall upon a *Monday*, then the Vigil or Fast Day shall be kept upon the *Saturday*, and not upon the *Sunday* next before it.

DAYS OF FASTING, OR ABSTINENCE.

I. The Forty Days of Lent.

II. The Ember Days at the Four Seasons, being the *Wednesday*, *Friday*, and *Saturday* after . . . . . .
- The First *Sunday* in Lent.
- The Feast of *Pentecost.*
- *September* 14, and *December* 13.

III. The Three *Rogation Days*, being the *Monday*, *Tuesday*, and *Wednesday*, before *Holy Thursday*, or the *Ascension* of our LORD.

IV. All the *Fridays* in the Year, except CHRISTMAS DAY.

The Numbers prefixed to the several Days (in the foregoing Calendar), between the 21*st Day of* March *and the* 18*th day of* April, *both inclusive, denote the Days upon which those Full Moons do fall, which happen upon or next after the* 21*st Day of* March, *in those Years, of which they are respectively the Golden Numbers; and the Sunday Letter next following any such Full Moon points out* Easter Day *for that Year. All which holds until the Year of our* LORD 1899 *inclusive; after which Year, the Place of these Golden Numbers will be to be changed.*

Exhortations and Devotions before Holy Communion

Exhortations before Holy Communion.

Being Chapters V. VII. and VIII. of the Fourth Book of "The Imitation of Christ."

CHAPTER V.

OF THE DIGNITY OF THE SACRAMENT, AND OF THE PRIESTLY STATE.

If thou hadst angelical purity and the sanctity of St. John Baptist, thou wouldest not be worthy either to receive or to celebrate this sacrament.

For it is not within the compass of the deserts of men, that man should consecrate and handle the sacrament of Christ, and receive for food the bread of angels.

Grand is this mystery; and great is the dignity of priests, to whom is granted that which is not permitted to angels.

For none but priests rightly ordained in the Church have power to celebrate this sacrament, and to consecrate the Body of Christ.

The priest is indeed the minister of God, using the word of God, by God's command and appointment: but God is there the principal author, and invisible worker; to whom is subject all that he shall please, and all that he commandeth doth obey.

Thou oughtest therefore more to believe God Almighty in this most excellent sacrament, than thine own sense, or any visible sign.

And therefore thou art to approach this holy work with fear and reverence.

Consider attentively with thyself, and see what that is, whereof the ministry is delivered unto thee by the laying on of the bishop's hand.

Behold, thou art made a priest, and consecrated to celebrate; take heed now that thou offer sacrifice to God faithfully and devoutly, and at fit opportunities, and conduct thyself so, as thou mayest be without reproof.

Thou hast not lightened thy burden, but art now bound with a straiter band of discipline, and art obliged to a more perfect degree of sanctity.

A priest ought to be adorned with all graces, and to give example of good life to others.

His life and conversation should not be in the popular and common ways of mankind, but with the angels in heaven, or with perfect men on earth.

A priest clad in the sacred vestments is Christ's deputy, that with all supplication and humility he may beseech God for himself and for the whole people. He has the sign of the Lord's cross both before and behind, for the continual remembrance of the passion of Christ.

He wears the cross before him on the chasuble, that he may carefully watch the footsteps of Christ, and earnestly endeavour to follow them. He is also marked with the cross behind, that he may patiently for God's sake endure adversities brought on him by others.

He wears the cross in front, that he may be reminded to grieve for his own sins; and behind also, that he may compassionately bewail the wrong doings of others, and may remember that he stands to plead before God for sinners.

Neither ought he to cease from prayer and holy oblation, till he prevail to obtain grace and mercy.

When a priest celebrates he honoureth God, he rejoiceth the angels, he edifieth the Church, he helpeth all the members of it, and maketh himself partaker of all good things.

O how great and honourable is the office of God's priests, to whom it is given with sacred words to consecrate the Lord of glory; with their lips to bless, with their hands to hold, with their own mouth to receive, and also to administer to others!

O how clean ought those hands to be, how pure that mouth, how holy that body, how unspotted that heart, where the author of purity so often entereth?

Nothing but what is holy, no word but what is good and profitable, ought to proceed from the mouth of him who so often receiveth the sacrament of Christ.

Simple and modest ought to be the eyes that are wont to behold the Body of Christ; the hands should be pure and lifted up to heaven, that use to handle the Creator of heaven and earth.

Unto the priests especially it is said in the Law, "Be ye holy, for that I the Lord your God am holy."

O almighty God, do thou assist us with thy grace, that we who have undertaken the office of the priesthood, may be able to serve thee worthily and devoutly, in all purity, and with a good conscience.

And if we are not able to live in so great innocency as we ought to do, grant to us at the least worthily to lament the sins which we have committed; and in the spirit of humility, and with the full purpose of a good will, to serve thee more earnestly for the time to come.

CHAPTER VII.

OF THOROUGHLY SEARCHING OUR OWN CONSCIENCE, AND OF HOLY PURPOSES OF AMENDMENT.

ABOVE all things, God's priest ought to come to celebrate, and to receive this sacrament with very great humility of heart, and with reverential supplication, with a full faith, and a dutiful regard for God's honour.

Examine diligently thy conscience, and to the utmost of thy power purify and cleanse it with true contrition and humble confession; so as there may be nothing in thee that may be burdensome unto thee, or that may breed in thee remorse of conscience, and hinder thy free access.

Be grieved at the recollection of all thy sins in general, and in particular bewail and lament thy daily transgressions.

And if thou hast time, confess unto God in the secret of thine heart all the miserable evils of thy disordered passions.

Lament thou and grieve, that thou art yet so carnal and worldly, so unmortified in thy passions, so full of the motions of concupiscence:

So unwatchful over thy outward senses, so often entangled with many vain fancies:

So much inclined to outward things, so negligent in things inward and spiritual:

So prone to laughter and unbridled mirth, so indisposed to tears and compunction:

So prompt to ease and pleasures of the flesh, so dull to strictness of life and zeal:

So curious to hear news and to see beautiful sights, so slack to embrace what is humble and low:

So covetous of abundance, so niggardly in giving, so fast in keeping:

So inconsiderate in speech, so reluctant to keep silence:

So uncomposed in manners, so fretful in action:

So eager about food, so deaf to the word of God:

In such a hurry to rest, so slow to labour:

So wakeful after gossiping tales, so drowsy at the sacred services:

So hasty to arrive at the end thereof, so inclined to be wandering and inattentive:

So negligent in the performance of the canonical services, so lukewarm in celebrating, so dry in receiving:

So quickly distracted, so seldom wholly gathered into thyself:

So suddenly moved to anger, so apt to take displeasure against another:

So ready to judge, so severe to reprove:

So joyful in prosperity, so weak in adversity:

So often making many good resolutions, and yet bringing them at last to so poor effect.

These and other thy defects being confessed and bewailed with sorrow and great displeasure at thine own infirmity, make thou a firm resolution always to be amending thy life, and to be endeavouring still after a farther progress in holiness.

Then with full resignation and with thy whole will, do thou to the honour of my Name offer up thyself a perpetual whole burnt offering on the altar of thy heart, faithfully committing thy body and soul unto me.

And then thou mayest be accounted worthy to draw near to offer this Eucharistical Sacrifice unto God, and to receive profitably the sacrament of my Body and Blood.

For man hath no oblation more worthy, nor any greater satisfaction for the removal of sin, than to offer himself unto God purely and wholly, in the holy Communion of the Body and Blood of Christ.

And when a man shall have done what lieth in him, and shall be truly penitent, how often soever he shall come to me for pardon and grace, "As I live," saith the Lord, "who will not the death of a sinner, but rather that he be converted and live, I will not remember his sins any more, but they shall all be forgiven him."

CHAPTER VIII.

OF THE OBLATION OF CHRIST ON THE CROSS, AND OF RESIGNATION OF OURSELVES.

Of my own will did I offer up myself unto God the Father for thy sins, my hands being stretched forth on the cross, and my Body laid bare, so that nothing remained in me that was not wholly turned into a sacrifice for the appeasing of the Divine Majesty.

In like manner oughtest thou also to offer thyself willingly unto me every day in the holy Communion, as a pure and sacred oblation, with all thy strength and affections, and to the utmost reach of thy inward faculties.

What do I require of thee more, than that thou study to resign thyself entirely unto me?

Whatsoever thou givest besides thyself, is of no value in my sight, for I seek not thy gifts, but thee.

As it would not suffice thee to have all things whatsoever, besides me; so neither can it please me, whatsoever thou givest, if thou offer not thyself.

Offer up thyself unto me, and give thyself wholly for God, and thy offering shall be acceptable.

Behold I offered up myself wholly unto my Father for thee, and gave my whole Body and Blood for thy food, that I might be wholly thine, and that thou mightest continue mine to the end.

But if thou abidest in thyself, and dost not offer thyself up freely unto my will, thy oblation is not entire, neither will there be perfect union between us.

Therefore a free offering up of thyself into the hands of God ought to go before all thine actions, if thou desire to obtain liberty and grace.

For this cause so few become inwardly free and illuminated, because they are loath wholly to deny themselves.

My sentence standeth sure: "Unless a man forsake all, he cannot be my disciple." If thou therefore desire to be my disciple, offer up thyself unto me with thy whole affections.

Meditation before Holy Communion.

From Bishop Ken's "Practice of Divine Love."

Glory be to thee, O crucified Love, who at thy last Supper didst ordain the holy Eucharist, the sacrament and feast of love.

It was "for the continual remembrance of the sacrifice of thy death," O blessed Jesu, "and of the benefits we receive thereby," that thou wast pleased to ordain this sacred and awful rite: all love, all glory, be to thee.

Ah, dearest Lord, how little sensible is he of thy love in dying for us, who can ever forget thee!

Ah, woe is me that ever a sinner should forget his Saviour, and yet, alas, how prone are we to do it!

Glory be to thee, O gracious Jesu, who, to help our memories, and to impress thy love deep on our souls, hast instituted the blessed sacrament, and commanded us, "Do this in remembrance of me."

O Jesu, let the propitiatory sacrifice of thy death, which thou didst offer upon the cross for the sins of the whole world, and particularly for my sins, be ever fresh in my remembrance.

O blessed Saviour, let that mighty salvation thy love has wrought for us never slip out of my mind; but especially, let my remembrance of thee in the holy sacrament be always most lively and affecting.

O Jesu, if I love thee truly, I shall be sure to frequent thy altar, that I may often remember all the wonderful loves of my crucified Redeemer.

I know, O my Lord and my God, that a bare remembrance of thee is not enough; O do thou therefore fix in me such a remembrance of thee as is suitable to the infinite love I am to remember; work in me all those holy and heavenly affections which become the remembrance of a crucified Saviour.

Glory be to thee, O adorable Jesu, who under the outward and visible part, the "bread and wine," things obvious and easily prepared, both which "thou hast commanded to be" received, dost communicate to our souls the mystery of divine love, "the inward and invisible grace," thy own most blessed "Body and Blood, which are verily and indeed taken and received by the faithful in thy Supper"; for which all love, all glory, be to thee.

O God incarnate, how the bread and the wine, unchanged in their substance, become thy Body and thy Blood; after what extraordinary manner thou, who art in heaven, art present throughout the whole sacramental action, to every devout receiver; "how thou canst give us thy Flesh to eat, and thy Blood to drink; how thy Flesh is meat indeed, and thy Blood is drink indeed; how he that eateth thy Flesh, and drinketh thy Blood, dwelleth in thee, and thou in him; how he shall live by thee, and be raised up by thee to life eternal"; I can by no means comprehend. But I firmly believe all thou hast said, and I firmly rely on thy omnipotent love to make good thy word; for which all love, all glory be to thee.

I believe, O crucified Lord, that "the bread which we break" in the celebration of the holy mysteries is the communication of thy Body, and the "cup of blessing which we bless" is the communication of thy Blood; and that thou dost as effectually and really convey thy Body and Blood to our souls by the bread and wine, as thou didst thy Holy Spirit by thy breath to thy disciples; for which all love, all glory, be to thee.

Lord, what need I labour in vain to search out the manner of thy mysterious presence in the Sacrament, when my love assures me thou art there? All the faithful who approach thee with prepared hearts, they well know thou

art there; they feel the virtue of divine love going out of thee, to heal their infirmities, and to inflame their affections; for which all love, all glory, be to thee.

O holy Jesu, when at thy altar I see the bread broken, and the wine poured out, O teach me to discern thy Body there: O let those sacred and significant actions create in me a most lively remembrance of thy sufferings, how thy most blessed Body was scourged, and wounded, and bruised, and tormented; how thy most precious Blood was shed for my sins; and set all my powers on work to love thee, and to celebrate thy love in thus dying for me.

O my Lord and my God, do thou so dispose my heart to be thy guest at thy holy Table, that I may feel all the sweet influences of love crucified, "the strengthening and refreshing of my soul, as our bodies are by the bread and wine"; for which I will ever adore and love thee.

O merciful Jesu, let that immortal food, which in the holy Eucharist thou vouchsafest me, instil into my weak and languishing soul new supplies of grace, new life, new love, vigour, and new resolution, that I may never more faint, or droop, or tire in my duty.

O crucified Love, raise in me fresh ardours of love and consolation, that it may be henceforth the greatest torment I can endure ever to offend thee, that it may be my greatest delight to please thee.

O amiable Jesu, when I devoutly receive the outward elements, as sure as I receive them, I receive thee, I receive the pledges of thy love, to quicken mine: O indulge me, though but for a moment, one beatific foretaste of the deliciousness of thy love, that in the strength of that deliciousness I may perseveringly love thee.

O my God, thou who alone changest the heart, O be thou pleased to change mine; change my aversion to thee to an entire love of thee. O give me a filial repentance, that with a broken and contrite heart I may grieve, and mourn, and repent, for all my former sins, and may for ever forsake them, and return to my obedience.

Let thy love, O my God, so perfectly exhaust my soul, that I may for the future "steadfastly purpose to lead a new life," that I may renew my baptismal vow, that I may hereafter live as a sworn votary to thy love.

O heavenly Father, settle in my soul a "lively faith in thy mercy through Christ," a steady belief of all thy love to sinners, and an affectionate reliance on the merits and mediation of thy crucified Son, of my being "accepted in the Beloved," for whom I will ever adore and love thee.

O my crucified God, thou Sovereign inflammative of love, let the "remembrance of thy death" set all the powers of my soul on work, that I may desire and pant after thee; that I may admire and adore thee: that I may take heavenly delight in thy gracious presence; that with praise and thanksgiving, with jubilation and triumph, I may receive thee into my heart; there I will have love, only love, always love, to entertain thee.

Lord, when I present myself, and my love, as all the gift I have to offer, at thy altar, next to my love to thee, and for the sake of thy infinite love to me, which I there remember, give me grace to love my neighbour, "and to be in charity with all men, and to walk in love, as thou hast loved us, and hast given thyself for us, an offering and a sacrifice to God, for a sweet smelling savour"; for which all love, all glory, be to thee.

Devotions before Holy Communion.

Being Chapters II. III. IV. and XVI. of the Fourth Book of "The Imitation of Christ."

CHAPTER II.

In confidence of thy goodness and great mercy, O Lord, I draw near, as a sick person to the Healer, as one hungry and thirsty to the Fountain of life, a needy wretch to the King of Heaven, a servant unto his Lord, a creature to the Creator, a desolate soul to my own tender Comforter.

But whence is this to me, that thou vouchsafest to come unto me? What am I, that thou shouldest grant thine own self unto me?

How dare a sinner appear before thee? and how is it that thou dost vouchsafe to come unto a sinner?

Thou knowest thy servant, thou art aware that he hath in him no good thing, for which thou shouldest grant him this favour.

I confess therefore mine own unworthiness, I acknowledge thy goodness, I praise thy tender mercy, and give thee thanks for this thy transcendent love.

For thou doest this for thine own sake, not for any merits of mine; to the end that thy goodness may be better known unto me, thy love more abundantly poured down, and thy gracious humility the more eminently set forth.

Since therefore it is thy pleasure, and thou hast commanded that it should be so, this thy condescension is also dearly pleasing unto me, and O that my iniquity may be no hindrance herein!

O most sweet and most benign Jesu, how great reverence and thanksgiving, together with perpetual praise, is due unto thee for the receiving of thy sacred Body and Blood, whose preciousness no mortal man is able to express!

But on what shall my thoughts dwell at this Communion, in thus approaching unto my Lord, whom I am not able duly to honour, and yet whom I cannot but desire devoutly to receive?

What can I think on better, and more profitable, than utterly to humble myself before thee, and to exalt thine infinite goodness above me?

I praise thee, my God, and will exalt thee for ever. I do despise myself, and cast myself down before thee, into the deep of mine own unworthiness.

Behold, thou art the Holy of Holies and I the scum of sinners!

Behold, thou inclinest thyself unto me, who am not worthy so much as to look up unto thee!

Behold, thou comest unto me; it is thy will to be with me; thou invitest me to thy banquet.

Thou art willing to give me heavenly food and bread of angels to eat, which is indeed no other than thyself the Living Bread, which camest down from heaven, and givest life unto the world.

Behold, from whence doth this love proceed! what a gracious condescension of thine shineth forth herein! how great thanks and praises are due unto thee for these benefits!

O how great and profitable was thy counsel, when thou didst ordain it! how sweet and pleasant the banquet, when thou gavest thyself to be our food!

O how admirable is this thy working, O Lord, how mighty is thy power, how unspeakable thy truth!

For thou didst speak the word, and all things were made; and this was done which thou thyself commandedst.

A matter of great admiration, worthy of all faith, and surpassing man's understanding, that thou, my Lord God, true God and man, art wholly contained in a little bread and wine, and without

being consumed art fed on by him that receiveth.

Thou who art the Lord of the universe, and standest in need of none, art pleased to dwell in us by means of this thy Sacrament.

Do thou preserve my heart and body undefiled, that with a cheerful and pure conscience I may be able often to celebrate, and to receive to my everlasting health, those mysteries, which thou didst specially ordain and institute for thine own honour, and for a never-ceasing memorial of thyself.

CHAPTER III.

Behold, O Lord, I come unto thee, that I may be comforted in thy gift, and be delighted in thy holy banquet, which *thou, O God, hast in thy goodness prepared for the poor.*

Behold in thee is all whatsoever I can or ought to desire; and thou art my salvation and my redemption, my hope and my strength, my honour and glory.

Make therefore this day the soul of thy servant joyful; for unto thee, O Lord Jesu, have I lifted up my soul.

I long to receive thee now with devotion and reverence. I desire to bring thee into my house, that with Zacchæus I may obtain to be blessed by thee, and to be numbered amongst the children of Abraham.

My soul thirsteth to receive thy Body and Blood, my heart longeth to be united with thee.

Give thyself to me, and it sufficeth; for besides thee no comfort availeth aught.

Without thee I cannot be; without thy visitation I cannot endure to live.

And therefore I must needs often draw near unto thee, and receive thee for the medicine of my soul; lest haply I faint in the way, if I be deprived of the heavenly Food.

For so, most merciful Jesus, thou once didst say, preaching to the people, and curing divers diseases, *I will not send them home fasting, lest they faint in the way.*

Deal thou therefore in like manner now with me, who hast vouchsafed to leave thyself in the sacrament for the comfort of the faithful.

For thou art the sweet refection of the soul; and he that eateth thee worthily shall be partaker and heir of everlasting glory.

It is necessary for me, who so often fall into error and sin, who so quickly wax dull and faint, that by frequent prayer and confession, and receiving of thy holy Body and Blood, I renew, cleanse, and inflame myself, lest haply, by long abstaining, I fall away from my holy purposes.

For the imagination of man's heart is evil from his youth, and unless some divine remedy help him, he quickly falleth away to worse things.

This holy Communion therefore draweth back from evil, and strengtheneth in good.

For if I be now so often negligent and cold when I communicate, or celebrate, what would become of me if I received not this remedy, and sought not after so great a help?

Although every day I be not fit, nor well prepared to celebrate, I will endeavour notwithstanding at due times to receive the divine mysteries, and to be partaker of so great a grace.

For this is the one chief consolation of faithful souls, so long as they are absent from thee in this mortal body; that being mindful of their God, they often receive their Beloved with devout mind.

O the wonderful condescension of thy tender mercy towards us, that thou, O Lord God, the Creator and Giver of life to all spirits, dost vouchsafe to come unto a poor soul, and with thy whole Deity and Humanity to replenish the hunger thereof!

O happy minds and blessed souls, who have the privilege of receiving thee, their Lord God, with devout affection, and in so receiving thee are permitted to be full of spiritual joy!

O how great a Lord do they entertain! how beloved a guest do they harbour! how delightful a companion do they receive! how faithful a friend do they welcome! how lovely and noble a spouse do they embrace! even him who is to be loved above all that are beloved, and above all things that can be desired.

O thou, the most sweet, most beloved, let heaven and earth and all their

grandeur be silent in thy presence; for what praise and beauty soever they have, it is received from thy bounteous condescension, and shall never equal the grace and beauty of thy name, whose wisdom is beyond all numbers.

CHAPTER IV.

O Lord, my God, do thou prevent thy servant with the blessings of thy sweetness, that I may approach worthily and devoutly to thy glorious sacrament.

Stir up my heart unto thee, and deliver me from all dulness. Visit me with thy salvation, that I may taste in spirit thy sweetness, which plentifully lieth hid in this sacrament as in a fountain.

Enlighten also mine eyes to behold so great a mystery, and strengthen me with undoubting faith to believe it.

For it is thy work, and no human power; thy sacred institution, not man's invention.

For of himself no man is able to comprehend and understand these things, which transcend even the exquisite skill of angels.

What portion then of so high and sacred a mystery shall I, unworthy sinner, dust and ashes, be able to search out and comprehend?

O Lord, in the simplicity of my heart, with a good and firm faith, and at thy commandment, I draw near unto thee with hope and reverence; and I do truly believe that thou art here present in this sacrament, both God and man.

Thy will is, that I should receive thee, and that I should unite myself unto thee in charity.

Wherefore I implore thy mercy, and do crave thy special grace, to the end I may wholly be dissolved and overflow with love unto thee, and never hereafter suffer any external consolation to enter in.

For this most high and precious sacrament is the health both of soul and body, the medicine for all spiritual languor; hereby my vices are cured, my passions bridled, my temptations overcome, or at least weakened; greater grace is infused, virtue begun is increased, faith is confirmed, hope strengthened, and love inflamed and enlarged.

For thou hast bestowed, and still oftentimes dost bestow, many benefits in this sacrament upon thy beloved ones that communicate devoutly, O my God, the protector of my soul, the strengthener of human frailty, and the giver of all inward comfort.

Thou impartest unto them much comfort against sundry tribulations; and liftest them up from the depth of their own dejected state, to hope in thy protection; and dost inwardly recreate and enlighten them with new grace, so that they who at first and before Communion felt themselves full of anxiety and heartlessness, afterwards, being refreshed with heavenly meat and drink, do find in themselves a change for the better.

In which thus with wise apportionment, thou dealest with thine elect, to the intent that they may truly acknowledge, and clearly experience, how great their own infirmity is, and what goodness and grace they obtain from thee.

For they of themselves are cold, dull, and undevout; but by thee they are made fervent, cheerful, and full of devotion.

For who is there, that approaching humbly unto the fountain of sweetness, doth not carry away from thence at least some little sweetness?

Or who standing by a great fire, receiveth not some small heat thereby?

And thou art a fountain always full and overflowing, a fire ever burning and never decaying.

Wherefore if I am not permitted to draw out of the full fountain itself, nor to drink my fill, I will notwithstanding set my lips to the mouth of this heavenly conduit, that I may receive from thence at least some small drop to refresh my thirst, that so I may not be wholly dried up.

And though I cannot as yet be altogether heavenly, nor so inflamed as the Cherubim and Seraphim, yet notwithstanding I will endeavour to apply myself earnestly to devotion, and prepare my heart to obtain if it be but some small spark of divine fire, by the humble receiving of this life-giving sacrament.

And whatsoever is hereunto wanting in me, O merciful Jesu, most holy Saviour, do thou bountifully and graciously supply for me, thou who hast

vouchsafed to call us all unto thee, saying, *Come unto me, all ye that labour and are heavy laden, and I will refresh you.*

I indeed labour in the sweat of my brows, I am vexed with grief of heart, I am burdened with sins, I am troubled with temptations, I am entangled and oppressed with many evil passions; and there is none to help me, none to deliver and save me, but thou, O Lord God my Saviour, to whom I commit myself and all that is mine, that thou mayest keep watch over me, and bring me safe to life everlasting.

Receive me for the honour and glory of thy Name, thou who hast prepared thy Body and Blood to be my meat and drink.

Grant, O Lord God my Saviour, that by frequenting thy mysteries the zeal of my devotion may grow and increase.

CHAPTER XVI.

O THOU most sweet and loving Lord, whom I now desire to receive with all devotion, thou knowest my infirmities, and the necessities which I endure; in how many sins and evils I am involved; how often I am weighed down, tempted, disturbed, and defiled by them.

Unto thee I come for remedy, I entreat of thee consolation and support.

I speak to thee who knowest all things, to whom all my inward thoughts are open, and who alone canst perfectly comfort and help me.

Thou knowest what good things I stand in most need of, and how poor I am in all virtue.

Behold, I stand before thee poor and naked, calling for grace, and imploring mercy.

Refresh thy hungry supplicant, inflame my coldness with the fire of thy love, enlighten my blindness with the brightness of thy presence.

Do thou for me turn all earthly things into bitterness, all things grievous and contrary into occasions for patience, all low and created things into contempt and oblivion before me.

Lift up my heart to thee in heaven, and do not send me away to wander over the earth.

Be thou alone sweet unto me from henceforth for evermore; for thou alone art my meat and drink, my love and my joy, my sweetness and all my good.

O that with thy presence thou wouldest wholly inflame, burn, and conform me unto thyself; that I might be made one spirit with thee, by the grace of inward union, and by the meltings of ardent love!

Suffer me not to go away from thee hungry and dry, but deal mercifully with me, as oftentimes thou hast dealt wonderfully with thy saints.

What marvel is it if I should be wholly inflamed by thee, and from myself fail and come to nothing; since thou art fire always burning and never decaying, love purifying the heart and enlightening the understanding.

Acts of the Principal Virtues.

Direct your Intention. O almighty Lord of heaven and earth, behold I, an unworthy sinner, presume to appear before thee this day to offer up to thee, by the hands of our High Priest, Jesus Christ, thy Son, the mystical and commemorative sacrifice of his Body and Blood, in union with the one true sacrifice which he offered up to thee upon the cross. I desire to offer it, First, for thine own honour, praise, adoration, and glory; Secondly, in remembrance of his death and passion; Thirdly, in thanksgiving for all thy blessings bestowed in him on his whole Church, whether triumphant in heaven or militant in earth, and especially for those bestowed on me, the most unworthy of all; Fourthly, for obtaining pardon and remission of all my sins, and of those of all others for whom I ought to pray; And, lastly, for obtaining all graces and blessings, both for myself, and for the whole mystical Body of thy Son, that such as are yet alive may finish their course with joy, and that such as are dead in the Lord may rest in peace and hope, and rise in glory; For the Lord's sake, whose death I am now about to commemorate. And may I always celebrate and receive the holy sacrament in the same meaning, intention, and blessed effect, with which he administered it to his apostles in his last Supper; Through the same thy Son, Jesus Christ our Lord. Amen. (*Partly from Bp. Wilson.*)

An Act of Contrition. And with the sacrifice and sacrament of the Body and Blood of thy Son, my Saviour, I desire also humbly to offer the sacrifice of a troubled spirit, a broken and contrite heart. For I grieve from my inmost heart that I have ever offended thee by my sins, thee my God and my chief good, thee who art so gracious to me, and so oft refreshest me in thy blessed sacrament. And I grieve especially for the sins of —, which thou knowest, thou searcher of our hearts, and which I, a miserable sinner, do confess in the bitterness of my soul. Would that I had never offended thee! Yet a broken and contrite heart, O God, thou wilt not despise, thou who, for love of us, didst give to us thine Only-begotten to wash us from our sins in his own Blood; grant me this, O Father, for the merits of the same thy Son, Jesus Christ our Lord. Amen. (*Arvisenet's "Memoriale Vitæ Sacerdotalis."*)

Resolution of Amendment. Wherefore, O Lord God and heavenly Father, earnestly longing for the help of thy grace, I desire to renew all my vows to thee, to renounce all that displeaseth thee, and to walk more perfectly in newness of life. I renounce the devil and all his works, and the vain pomp and glory of the world, with all covetous desires, all sinful excesses in things lawful, and whatsoever may alienate my heart from thee, or stand in competition with my duty to thee, especially —. Also I renounce all the sinful lusts of the flesh, with everything in thought, word, or deed, which displeaseth thee, especially —: from all which let it be thy good pleasure to deliver me, and to turn the whole stream of my affections to the love of thee, that thy will and thy love may be the sole rule and guide of my life, and I may love whatever thou lovest, and hate whatever thou hatest.

And, O my God and Father, I humbly and earnestly pray unto thee to give me continual supplies of thy grace, that my heart being empty, and disengaged from all that is not thee, may long for thy love, and that thou mayest enter and possess it with thy gracious presence, and fill it evermore; Through Jesus Christ thine only Son, our Lord. Amen. (*Compiled from Bp. Ken's "Practice of Divine Love."*)

An Act of Faith. Of a truth I firmly believe, O good Jesu, and with lively faith confess, that thou thyself,

equal to God the Father in glory and in power, true God and man, art verily and indeed present to give unto us thy very self in this most holy and heavenly sacrament. For thou, the very truth itself, hast said, *This is my Body, This is my Blood.* I believe whatever the Son of God hath said. Nothing can be truer than this word of him who is the Truth. Lord, I believe, help thou mine unbelief, increase my faith; Of thy most tender love, good Lord. Amen. (*From Arvisenet.*)

An Act of Hope. O Christ Jesus, I am sinful dust and ashes, but thou callest to thee them that labour and are heavy laden, that thou mayest refresh them. Art not thou my refuge? To whom else should I go? Thou alone hast the words of eternal life, thou alone canst comfort me in every trouble. Lord, I am weak and sick, but thou art my salvation. They that are whole need not a physician, but they that are sick. Therefore I come to thee, my physician and my refuge, hoping that this communion may be to me the increase of faith, hope, and charity; a firm defence against the snares of my enemies; a help to the removal of the fault and defect of —; and to the bringing forth of works well-pleasing unto thee, especially —; and a pledge of future glory. This is the hope and desire which I cherish in my heart, for thou art pitiful and of tender mercy, and in all thy promises most faithful; Of thy most tender love, good Lord. Amen. (*From the same.*)

An Act of Love. O most sweet Saviour Jesus Christ, how great was thy love which drew thee from the bosom of the Father to this vale of tears, to take our flesh and endure infinite miseries and wrongs, and even the death of the cross, and that only for us miserable sinners, and for our salvation! O how great was thy love! thou mightest have condemned us, and thou didst rather choose to save us! We were guilty, and thou, the Sinless One, didst endure our punishment to set us free! Of love it was that thou camest down to us to take our flesh, and when about to depart from this world to the Father, thou didst leave us this sacrament, as a pledge of love, that after a new and wondrous manner thou mightest abide with us for ever, thou whose delights are to be with the sons of men. O Lord, how worthy art thou of love, who dost so much for love of us! Wherefore I will love thee, O Lord, my strength, my refuge, and my deliverer. O God, thou art very love, he that dwelleth in love dwelleth in thee. I desire to receive thee in this sacrament, that I may be more firmly united with thee in the bond of love. Who shall separate me from the love of Christ my Saviour? O that neither life, nor death, nor any other creature, may have power to do so; Of thy most tender love, good Lord. Amen. (*From the same.*)

An Act of Humility. Yet how dare I venture to approach thee? Art not thou, O God, my Lord, my Creator, my Redeemer, the King of heaven and earth? And who am I? A poor worm of earth, and, what is yet more unworthy, so oft a disobedient and ungrateful sinner against thee! Of a truth, Lord, I am not worthy that thou shouldest come under my roof: yet remember, O Lord, that although thou wast Lord of all, yet didst thou take upon thee the form of a servant, and, coming unto us, didst converse familiarly with publicans and sinners; and lastly didst humble thyself even unto death. Let that thy humility move thee, I beseech thee, not to despise me, vile and worthless as I am, but graciously to come unto me, and mercifully to receive me who come to thee; Of thy most tender love, good Lord. Amen. (*From the same.*)

An Eucharistic Litany.

GATHERED OUT OF HOLY SCRIPTURE.

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.

O God, the Father of heaven, who so lovedst the world as to give thine only-begotten Son to take upon him our flesh and to suffer death upon the cross, Have mercy upon me,

That I may receive him with entire affection and with the inmost feelings of love; and that I may give up my whole self, all that I am, to thee, and live not to myself, but to thee.

O Eternal Father, who out of love to us sparedst not thine own Son, but gavest him up for us all, Have mercy upon me,

That I may with a grateful heart meditate on this work of such exceeding love, and commemorate it in this sacred mystery.

O most holy Father, who didst send thy Son into the world, not to condemn the world, but that the world through him might be saved, Have mercy upon me,

That his Body and Blood may not be unto me for judgement and condemnation, but for life and salvation.

O Father, of infinite wisdom, who with wonderful counsel hast wrought our salvation in the midst of the earth, and hast willed that thy Son, whom from eternity thou hast begotten equal with thyself, should, in time, be born of a virgin, and should be in this sacrament in a new and wonderful manner, and be present with us even to the end of the world, Have mercy upon me,

That I may never be ungrateful for the blessings of such thine unspeakable grace and love.

O Father, supremely excellent, with whom we have an advocate, Jesus Christ, who is the propitiation for our sins, Have mercy upon me,

That through him I may obtain from thee pardon and forgiveness of all my sins; for, behold, he is the Lamb of God, that taketh away the sins of the world.

O Father, most mighty, who with a loud voice didst bear witness that he is thy beloved Son in whom thou art well pleased, Have mercy upon me,

And, because by my own doings I am not able to please thee, look upon the face of thy Christ, that through him I may find grace in thy sight.

O Father, most bountiful, who, according to the promise of thy most well-beloved Son, wilt give unto us whatsoever we shall ask in his Name, Have mercy upon me,

That I may obtain this one thing, for which I earnestly pray; that I may never receive the mysteries of the Body and Blood of thy Son unworthily, nor to my condemnation.

O Father of the fatherless, on whom the eyes of all do wait, and thou givest them meat in due season, Have mercy upon me,

And give me this day my daily bread, even that Living Bread which came down from heaven; that it may strengthen and nourish my heart unto life eternal.

II.

O God the Son, Redeemer of the world, who, of thine infinite love, didst undertake the work of our redemption; and taking flesh in the most chaste womb of the Virgin Mary wast made in the likeness of man, and wast found in fashion as a man, Have mercy upon me,

That I may cherish in my inmost

heart the memory of both this thy boundless love, and of thy most holy incarnation, whensoever, by means of this sacrament, thou shalt be born, as it were, in my soul.

Jesu, most sweet Saviour, who hast prepared a table before us against all them that trouble us, Have mercy upon me,

That mine enemies may never prevail against me; and that I may fear no evil, because thou art with me, and in this sacrament most inwardly present to me.

Jesu, most worthy of all love, who hast said, Come unto me, all ye that labour and are heavy laden, and I will refresh you, Have mercy upon me,

That I may be delivered from the weight of my sins, which are like a sore burden upon me, too heavy for me to bear; and with this heavenly food do thou refresh my heavy and fainting spirit.

Jesu, most pitiful, who hadst compassion upon the multitude who had long waited upon thee, and when they had nothing to eat, didst, by a wonderful exercise of thy power, feed them all to the full, Have mercy upon me,

That I may not faint by the way, being deprived of that heavenly nourishment.

Jesu, most bountiful, who hast given unto us the true Bread, that yieldeth royal dainties; and who feedest us with the marrow of wheat, Have mercy upon me,

That my soul may be satisfied even as it were with marrow and fatness; and that my heart may never be withered, so that I shall forget to eat my Bread.

Jesu, most benign, who exhortest us to receive thee, saying, My Flesh is meat indeed, and my Blood is drink indeed; and, Unless ye shall eat the Flesh of the Son of Man, and drink his Blood, ye have no life in you, Have mercy upon me,

That I may worthily eat this bread and drink this cup, so that I shall hunger no more, nor thirst any more, nor die eternally.

Jesu, most sweet, whom Zacchæus received with joy into his house; and whom the centurion, out of reverence, did not dare to invite under his roof, Have mercy upon me,

That I may ever combine the feelings of them both, love and fear, whensoever I receive thee into my house.

Jesu, most lowly, who didst vouchsafe to consort and to eat, even with publicans and sinners, saying, The whole need not a physician, but they that are sick, Have mercy upon me,

And vouchsafe to be the guest of me also, a sinner, and heal my soul, which is sick even unto death.

Jesu, great and marvellous King, who, that thou mightest display the power and riches of thy kingdom, hast prepared for us a great feast, and hast deigned so lovingly to invite to it all the subjects of thy kingdom, Have mercy upon me,

That I may come to this divine feast with joy and alacrity, yet never without being clothed in a wedding garment.

Jesu, most loving, who, before thy passion, desiredst with desire to eat this Passover with thy disciples, Have mercy upon me,

That as the hart panteth after the water-brooks, so my soul may in this sacrament pant after thee, the living God.

Jesu, most pure, who when thou wert about to institute this sacrament, didst first, with thy knees upon the earth, wash the feet of thy disciples, in token of the purity and cleanness which thou wouldest enjoin upon us when about to receive these holy mysteries, Have mercy upon me,

And wash me thoroughly from my wickedness, and cleanse me from my sin: wash, not my feet only, but also my hands and my head; so that my affections and deeds and intentions may be pure, whensoever I desire to be a partaker of thy Table.

Jesu, most gracious, who hast planted the tree of life in the midst of the garden of thy Church, as a remedy for all the diseases of the soul, and even its very death, Have mercy upon me,

That I may there gather the fruit of life and immortality, and that by it my youth may be renewed as the eagle's.

Jesu, most bountiful, who hast given

thyself to us, born, to be one with us; living with us, to be our food; dying, to be our ransom; and reigning, wilt at length give thyself to us as our reward, Have mercy upon me,

That for these so great benefits my soul may bless thee at all times; and that all that is within me may bless thy holy Name.

Jesu, most truthful, who, giving thyself to be meat and drink, didst say, This is my Body which is given for you, and, This is my Blood which is shed for you, Have mercy upon me,

That I stagger not in faith at the words of thy mouth; for thou art the truth itself, in whose mouth there is no guile nor deceit; thou art also the mighty God, with whom nothing is impossible.

Jesu, most tender, who, when thou wast about to depart out of this world unto the Father, didst leave us a lasting monument of thy great love; and in this sacrament didst appoint a memorial of thy wondrous works, commanding us to do this in remembrance of thee, Have mercy upon me,

That I may be always most mindful of thee, and may constantly adore thine ineffable power, wisdom, and goodness, shining forth here; and may never forget all thy benefits.

Jesu, most meek, who, at thy last Supper, wouldest not shut out even Judas from the company of the disciples and from thy Table, Have mercy upon me,

That I, who am, alas! thy most unworthy and unfaithful servant, may yet never, with Judas, be guilty of thy Body and Blood.

Jesu, most thankful, who, when this mystery was accomplished in the sight of thy disciples, didst give thanks to the Eternal Father, and having sung an hymn, wentest out into the garden, thy wonted place of prayer, Have mercy upon me,

That I may never retire from this surpassing feast with a thankless heart; but that seriously reflecting on so great a benefit, my soul may more and more burn with love towards thee.

Jesu, priest for ever, who didst offer thyself as a victim upon the altar of the cross; good shepherd, who didst lay down thy life for thy sheep, and dost feed them with thy very Body and Blood, Have mercy upon me,

And whereas I have gone astray as a sheep that is lost, seek out thy servant, and bear me on thy shoulders back to thy fold, and feed me in that green pasture wherein thou hast placed me.

Jesu, most compassionate, who, under the form of a stranger, didst join thyself to the disciples who were going to Emmaus, and at length madest thyself known to them in the breaking of bread, Have mercy upon me,

That as we believe thee to be truly in the midst of us, although we see thee not, so we may at length be counted worthy to behold thee with unveiled face; and as meanwhile thou vouchsafest to uphold us on our way with thy sweet converse, and to feed us with the food of thy Body and Blood, our hearts may burn within us with love and longing for thee.

III.

O God, the Holy Ghost, who, by the wonderful exercise of thy divine power, didst effect the mystery of the incarnation of our Lord Jesus Christ in the Virgin's womb, making her in an ineffable manner fruitful, and sanctifying her, that she might be a fit receptacle for the Son of God, Have mercy upon me,

That I also may, in this sacrament, receive the same my Lord and my God, with pure affections and a clean heart; and may be able henceforward by works of holiness to manifest him openly.

IV.

Holy Trinity, one God, who openest thine hand, and fillest all things living with plenteousness, Have mercy upon me,

That the Bread which strengtheneth man's heart may be given to me to eat, and that in the strength of that food I may walk through this wilderness even to thy holy mount.

Holy Trinity, one God, who didst

command the children of Israel, in memory of their deliverance from the hard bondage of Pharaoh, to eat the paschal lamb, that type of our Saviour, Have mercy upon me,

That as often as I partake of these divine mysteries, I may, with grateful heart, reflect upon the work of our redemption.

Holy Trinity, one God, who, while the children of Israel were passing through the wilderness, didst feed them with manna from heaven, even with angels' food, which possesseth in itself all manner of delight; but when after awhile they loathed it, didst punish them with severity, Have mercy upon me,

That with the cleansed palate of my heart, I may taste and see how gracious the Lord is; and that my soul may never loathe that food as light and unsatisfying.

Holy Trinity, one God, who didst of old, not once only, chastise with heavy punishment irreverence and wrong in regard to sacrifices and the ark, figures only and shadows of this our Sacrament, Have mercy upon me,

That warned by these examples, I may give all diligence to treat these holy mysteries the more warily, more holily and devoutly.

Holy Trinity, one God, who of thine infinite clemency hast chosen me into thy ministry, and, raising the poor out of the mire, hast willed that I should exercise the priesthood, and offer gifts and sacrifices unto thee for a sweet-smelling savour, Have mercy upon me,

That my life and conduct may be answerable to this so high and holy calling, and that I may always with pure hands and clean heart offer unto thee the sacrifice of praise, and pay my vows unto thee, the Most Highest.

Holy Trinity, one God, who wouldest have thy ministers to be holy, saying, Be ye holy, for I am holy, Have mercy upon me,

That my heart being weaned from all worldly cares and carnal desires, I may serve before thee in holiness and righteousness all the days of my life.

O Lamb of God, that takest away the sins of the world;

Grant us thy peace.

O Lamb of God, that takest away the sins of the world;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

O Lord, hear my prayer.

And let my crying come unto thee.

The Lord be with you.

And with thy spirit.

Let us pray.

O God, who in thy wonderful sacrament hast left us a perpetual memorial of thy passion; Grant, we beseech thee, that we may always so reverently approach and so devoutly receive the sacred mysteries of thy Body and Blood, that we may ever feel within ourselves the fruit of thy redemption; Who livest and reignest with the Father, in the unity of the Holy Ghost, ever one God, world without end. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

(*From the "Paradise of the Christian Soul."*)

A Litany to our Blessed Saviour in Preparation for Holy Communion.

Jesus, God and man, in two natures, and one divine person,

Have mercy upon us, and bless us.

Jesus, our glorious God, who sittest at the right hand of thy Eternal Father, adored by innumerable angels, and encompassed with the splendours of inaccessible light,

Have mercy upon us, and bless us.

Jesus, our incomprehensible God, who, though the heaven of heavens cannot contain thee, art pleased to dwell among men,

Have mercy upon us, and bless us.

Jesus, our gracious God, who, condescending to the weakness of our nature, dost cover thy glory under the familiar forms of bread and wine; and so dost give thyself to us miserable sinners,

Have mercy upon us, and bless us.

Jesus, our sovereign King, who, though thy throne is attended by glorified spirits, yet dost not decline the service of men,

Have mercy upon us, and bless us.

Jesus, our heavenly physician, who vouchsafest to descend from thy palace of immortal bliss to our houses of clay, to visit us on beds of sickness, and to give thyself to comfort our sorrows,

Have mercy upon us, and bless us.

Jesus, our merciful God, who, to communicate thy divine nature to sinners, dost humble thyself to descend into our hearts, and by an inconceivable union to become one with us,

Have mercy upon us, and bless us.

Jesus, who in this august and venerable mystery, art thyself both priest and victim,

Have mercy upon us, and bless us.

Jesus, the lamb without spot, who, once sacrificed, art continually offered, yet art alive for evermore; who art continually consumed, yet still for ever perfect,

Have mercy upon us, and bless us.

Jesus, the bread of life, which camest down from heaven; of which whosoever eats shall live for ever,

Have mercy upon us, and bless us.

Jesus, the heavenly manna, whose sweetness nourishes thine elect in the desert of this world,

Have mercy upon us, and bless us.

Jesus, the food of angels, whose sweetness fills our hearts with celestial joys,

Have mercy upon us, and bless us.

Jesus, the good shepherd, who layest down thy life for thy sheep, and feedest them with thine own Body,

Have mercy upon us, and bless us.

Jesus, who by this blessed fruit of the tree of life, dost restore us again to immortality,

Have mercy upon us, and bless us.

Jesus, who, by becoming thyself our spiritual food in this life, dost prepare us to feed on thee for ever in the next,

Have mercy upon us, and bless us.

Jesu, who, in this divine banquet, givest us possession of thy grace here, and a certain pledge of our glory hereafter,

Have mercy upon us, and bless us.

Spare us, good Lord,

And pardon our sins.

Spare us, good Lord,

And hear our prayers.

From all idle and wandering thoughts while we offer and present this our solemn sacrifice,

Good Lord, deliver us.

From neglecting to approach thy holy Table; and from coming to it unprepared,

Good Lord, deliver us.

From an unworthy and fruitless reception of thy blessed sacrament,

Good Lord, deliver us.

From all hardness of heart, and unthankfulness for so unspeakable a blessing,

Good Lord, deliver us.

By thine unsearchable wisdom, which disposeth all things in perfect order,

Good Lord, deliver us.

By thine infinite goodness, which freely bestows thyself in this holy mystery,

Good Lord, deliver us.

By thy most sacred Body, broken for us upon the cross, and really given unto us in holy Communion,

Good Lord, deliver us.

By thy most precious Blood, poured out for us upon the cross, and really given unto us in the cup of blessing,

Good Lord, deliver us.

We sinners most humbly beseech thee to hear us, O Lord Jesu Christ,

That we may always believe nothing more reasonable than to submit our reason unto thee;

We beseech thee to hear us, good Lord.

That we may ever magnify thy goodness, who, having no need of us, hast set forth such endearing motives to make us love thee;

We beseech thee to hear us, good Lord.

That we may thankfully comply with thy gracious desire of being made one with us, by a fervent desire of being made one with thee;

We beseech thee to hear us, good Lord.

That, before we approach thy banquet of divine love, we may endeavour to be reconciled to thee, and to be in perfect charity with all the world;

We beseech thee to hear us, good Lord.

That, receiving thy sacred Body and thy precious Blood, our souls may be dissolved in reverence and love, to attend on and entertain so glorious a guest;

We beseech thee to hear us, good Lord.

That, returning from thy holy Table, we may collect all our thoughts to praise and bless thee, and may endeavour to amend our lives according to thy holy Word;

We beseech thee to hear us, good Lord.

That, by this heavenly medicine, our hearts may be healed of all infirmities, and our wills be strengthened against all relapses;

We beseech thee to hear us, good Lord.

That as by faith we adore thee present although unseen; so we may hereafter behold thee face to face, and evermore be made glad with the joy of thy countenance;

We beseech thee to hear us, good Lord.

O Lamb of God, that takest away the sins of the world;

Grant us thy peace.

O Lamb of God, that takest away the sins of the world;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

O Lord, hear my prayer.

And let my crying come unto thee.

The Lord be with you.

And with thy spirit.

Let us pray.

O God, who in thy wonderful sacrament hast left us a perpetual memorial of thy passion; Grant, we beseech thee, that we may always so reverently approach and so devoutly receive the sacred mysteries of thy Body and Blood, that we may ever feel within ourselves the fruit of thy redemption: Who livest and reignest with the Father, in the unity of the Holy Ghost, ever one God, world without end. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all ever more. Amen.

An Intercession before Holy Communion.

"*And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually.*"—EXODUS xxviii. 29. Compare Wisdom of Solomon xviii. 20-25.

O Eternal God and most merciful Father, vouchsafe, *I* beseech thee, graciously to remember that one most holy, most perfect, and only Sacrifice, which thy well-beloved Son Jesus, our great High Priest, offered unto thee, through the Eternal Spirit, in the upper chamber and upon the cross:

Remember it, O Lord, for thy holy Catholic Church, to which do thou vouchsafe to grant peace, unity, and liberty, throughout the world.

Remember it, O Lord, for thy servants *N.*, Archbishop of this province, and *N.*, Bishop of this diocese.

Remember it for *me*, and for all who have asked *my* prayers, or for whom *I* am bound to pray.

Remember it also, O Lord, for thy servants and handmaids *N.* and *N.*

(*Here name in order of nearness of relationship such as are specially prayed for.*)

Remember it also, O Lord, I beseech thee, for thy servants *my* brethren the clergy of this diocese, and especially for *my* fellow-workers in this parish.

Remember it, O Lord, for all *my* parishioners; and, among them, especially for

The faithful communicants . . .

The churchwardens and synodsmen . . .

The school-teachers . . .

The visitors of the poor . . .

For all whom *I* have baptized, or prepared for confirmation . . .

For the sick and dying . . .

For the suffering and afflicted . . .

For the penitent . . .

On all whom, O Lord, for Jesus' sake, let the fulness of thy blessing rest for evermore. Amen.

Remember it also, O Lord, for all the faithful departed, and especially for thy servants *N.* and *N.*;

To whom, O Lord, and to all that are asleep in Christ, do thou of thy mercy grant a place of refreshment, light, and peace, and a speedy resurrection unto eternal life; Through the same Jesus Christ our Lord. Amen.

For we thy unworthy servants do offer and present before thee, O Eternal Father, by command of thy most dearly beloved Son, that one and only acceptable Sacrifice of his own most holy Body and most precious Blood, which he made once for all on earth for the redemption of all mankind.

And as he ever pleadeth it still in heaven, so, in his Name, and in the power of his Spirit, we plead it here on earth in the service which he ordained, and he pleaded it in and through us, for his whole Church, at rest in Paradise or militant here in earth, and for all her needs.

Accept it especially, O most merciful Father, for all those for whom *I* have especially prayed; and hasten the end, and the blessed consummation of all things, in the full coming of thy kingdom; For the greater glory of the same thy Son, who is the one and only true Priest and Intercessor, and the only Saviour of the world; Who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. Amen. (*P. G. M.*)

NOTE.—*This Intercession may be used at Retreats, and at Meetings of the Clergy, the pronouns being said in the plural; also as part of an act of spiritual Communion on days when there is no Celebration.*

THE

Collects, Epistles, and Gospels

FROM THE FIRST SUNDAY IN ADVENT TO THE LAST SUNDAY AFTER TRINITY

NOTE.

The Prayers appended in small type to the Collect, Epistle, and Gospel of each day are, with scarcely any exceptions, derived originally from that large Collection of Prayers and Offices used in the Administration of the Sacraments which is commonly called "the Sacramentary of S. Gregory," and which was the great source of liturgical forms to the whole subsequent ritual of every Church of Western Christendom, our own included. Many of them also are traceable to the still earlier Sacramentaries of Pope Gelasius, and of the great S. Leo, the real author of that terse and pregnant Collect style of prayer which, combining brevity with abundant variety, is the distinguishing characteristic of Western devotion, as compared with the more lengthy and florid compositions of the East.

It is thought that they will possess an additional interest in the eyes of Englishmen, from their having been in all probability introduced into England by Augustine the Monk, when he came at the bidding of Pope Gregory to evangelise our Saxon forefathers.

Those of them which are called "Secrets" (from their having been said secretly in the ancient ritual), and those called "Post-communions," are translated directly in almost every case from the "Secretæ" and "Post-communiones" of the ancient English Use of Sarum, their original source, when known, being indicated by italics at the end.

The Prayers "for the People" (Super Populum) were retained in the Salisbury Use only during the season of Lent. Indeed, this was the Use of the Canterbury Missal from the first, the Use introduced by S. Augustine of Canterbury, as appears from the Edition of the C. C. C. C. Manuscript by Martin Rule, M.A. (Cambridge Press, 1896). *It was thought, however, that they might usefully be given for the whole of the Ecclesiastical year. The rest have accordingly been supplied from the Gregorian Sacramentary, italics being here also added to distinguish those which have been traced to either of the earlier Sacramentaries.*

The threefold "Benedictions" are a striking and beautiful feature both in the Gregorian Sacramentary, and in the Mozarabic Missal and Breviary. They were appointed to be said over the people, who were accordingly addressed in the second person. Those here given, with the simple change of the object from the second person to the first, are from the former source, except where otherwise marked. They nowhere occur in the English Missals; but it is suggested that they, as well as the prayers "for the People," may be said by the Celebrant and his assistants after the Celebration.

The italic letters at the end of the Prayers signify respectively,

L. The Sacramentary of S. Leo.
G. The Sacramentary of S. Gelasius.
Gr. The Sacramentary of S. Gregory.
S. The Salisbury Missal.
R. The Roman Missal.
M. The Mozarabic Missal.
Moz. The Mozarabic Breviary.
P. The Latin Edition of the Prayer-Book published in 1560.

The occurrence of two or more of the above abbreviations at the end of a Prayer is intended to indicate that the later Service-Books in adopting it have done so with some alteration, generally in the way of expansion or addition.

To Prayers altered, adapted, or compiled, an asterisk is appended.

THE

Collects, Epistles, and Gospels,

To be used throughout the Year.

NOTE, *That the Collect appointed for every Sunday, or for any Holy-day that hath a Vigil or Eve, shall be said at the Evening Service next before.*

The first Sunday in Advent.

THE COLLECT.

ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the quick and dead, we may rise to the life immortal, Through him who liveth and reigneth with thee and the Holy Ghost, now and ever. Amen.

This Collect is to be repeated every day, with the other Collects in Advent, until Christmas Eve.

THE EPISTLE. Rom. xiii. 8.

OWE no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put

ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

THE GOSPEL. S. Matth. xxi. 1.

WHEN they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them; and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David; Blessed is he that cometh in the name of the Lord; Hosanna in the highest. And when he was come into Jerusalem all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple; and overthrew the tables of the money-changers, and the seats of them that sold doves; and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

SECRETS.

May these holy things, O Lord, cause that we, cleansed by their powerful virtue, may be advanced in holiness, and attain to him who instituted them, Who liveth. *G.*

Stablish our minds, O Lord, we beseech thee, in the mysteries of the true faith; that as we do confess him who was conceived of the Virgin to be true God and man, we may through the might of his saving resurrection attain to everlasting joy; Through the same.

POST-COMMUNIONS.

Grant us, Lord, thy loving-kindness in the midst of thy temple, and with due reverence to prepare for the coming festival of our restoration; Through. *Gr.*

We beseech thee, O Lord, pour thy grace into our hearts; that as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and passion we may be brought unto the glory of his resurrection; Through the same. *Gr.*

FOR THE PEOPLE.

Grant, we beseech thee, O Lord, to thy people the Spirit of truth and peace; That they may both, through the coming of thy Only-begotten, know thee with all their mind, and follow after the things that please thee with all their heart; Through the same. *Gr.*

BENEDICTION.

May the Almighty God, the coming of whose Only-begotten we both believe

in the past and look for in the future, sanctify us by the brightness of that coming, and enrich us with his blessing. Amen.

In the course of this present life may he defend us from all adversity, and in the judgement show himself gracious to us. Amen.

To the end that, being delivered from all taint of sin, we may without terror look for the day of that fearful judgement. Amen.

The second Sunday in Advent.

THE COLLECT.

BLESSED Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

THE EPISTLE. Rom. xv. 4.

WHATSOEVER things were written aforetime, were written for our learning; that we through patience, and comfort of the Scriptures, might have hope. Now the God of patience and consolation grant you to be like-minded one towards another, according to Christ Jesus: that ye may with one mind, and one mouth, glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles, and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

THE GOSPEL. S. Luke xxi. 25.

AND there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a

parable, Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled: heaven and earth shall pass away; but my words shall not pass away.

SECRET.

We beseech thee, O Lord, let the prayers and offerings of us thy humble servants procure thy mercy; And forasmuch as we have no merits of our own to plead, do thou assist us with thy protection; Through. *G.*

POST-COMMUNION.

Refreshed by the food and drink of our spiritual nourishment, we humbly beseech thee, O Lord, that by our partaking of this mystery thou wouldest teach us to despise things earthly, and to love things heavenly; That we, being delivered from the deadly bondage of corrupt desire, may be made partakers of the kingdom of eternal freedom; Through. *G.*

FOR THE PEOPLE.

Grant, we beseech thee, Almighty God, to thy whole family this earnest wish, to meet thy Son Christ our Lord when he cometh well furnished with good works; That being placed at his right hand they may inherit the heavenly kingdom; Through the same. *G.*

BENEDICTION.

May God, whose past coming in his incarnation we believe, and for whose future coming to be our judge we wait, cleanse us before he comes from every taint of sin. Amen.

May he first wash away in us all which in that future searching he must punish; That when he shall come to be our righteous Judge he may find in us nothing to condemn. Amen.

So that when he cometh we may not incur eternal punishment, but may be rewarded with everlasting joys. Amen.

The third Sunday in Advent.

THE COLLECT.

O LORD Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight, Who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. Amen.

THE EPISTLE. 1 Cor. iv. 1.

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgement: yea, I judge not mine own self. For I know nothing by myself, yet am I not hereby justified; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness,

and will make manifest the counsels of the hearts; and then shall every man have praise of God.

THE GOSPEL. S. Matth. xi. 2.

NOW when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them: And blessed is he whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? a reed shaken with the wind? But what went ye out for to see? a man clothed in soft raiment? behold, they that wear soft clothing are in king's houses. But what went ye out for to see? a prophet? yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

SECRET.

O Lord, we beseech thee, let the offering of our devotion be continually presented before thee; And let it both attain the design of this holy mystery, and wondrously work in us thy salvation; Through. *L.*

POST-COMMUNION.

O Lord, we implore thy tender pity, that by these heavenly aids we may be cleansed from our offences, and made ready for the coming festival; Through. *Gr.*

FOR THE PEOPLE.

O God, who seest that we are sorely grieved because of our sinfulness, mercifully grant that we may be comforted by thy visitation; Through. *G.*

BENEDICTION.

May God Almighty look upon us with favourable countenance, and pour upon us the gift of his blessing. Amen.

And may he, who made these days to be solemn by the incarnation of his Only-begotten, keep us unhurt by any evils both in this life and that which is to come. Amen.

That as with devout mind we rejoice in the coming of our Redeemer in the flesh, so when he comes in majesty we may be enriched with the rewards of eternal life. Amen.

Advent Ember Week.

For Special Collect, Epistle, and Gospel for the Ember Seasons, see "Collects, Epistles, and Gospels for various Special Occasions."

Wednesday in Ember Week.

COLLECT.

Come quickly, we beseech thee, O Lord, and tarry not, and bestow on us the help of thy strength from above; That like as we do trust in thy loving-kindness, so we may be refreshed by the consolations of thy coming, Who livest. *G.*

SECRET.

Grant, O Lord, that we, who present unto thee the offerings belonging to this wholesome fast, may by these solemn duties be prepared for his birth who is the true Bread from heaven; Through the same.

POST-COMMUNION.

Being satisfied with the gift of thy salvation, we humbly beseech thee, O Lord, that we who taste thereof with joy may by its effectual working be renewed; Through. *L.*

FOR THE PEOPLE.

Grant, we beseech thee, O Lord, to thy suppliant people the fulness of thy grace; That they by thy help may follow thy commandments, and enjoy thy consolations both in this life and in that which is to come; Through. *Gr.*

Friday in Ember Week.

COLLECT.

Stir up, we beseech thee, O Lord, thy power, and come among us; That we who trust in thy mercy may speedily be delivered from all adversity; Through. *G.*

SECRET.

Grant us, O Lord, with more earnest mind, to be made meet for the healthful offering in these days, wherein is to be celebrated the mystery for which all keeping of thy commandments doth prepare us; Through.

POST-COMMUNION.

O Lord, we beseech thee, richly vouchsafe thy mercy to thy people that prayeth; And grant that they, refreshed by thy bounteous gifts, may both more earnestly pray for increase of grace, and also hope more confidently for the same; Through.

FOR THE PEOPLE.

Grant, we beseech thee, Almighty God, that we, who through the ancient thraldom are weighed down under the yoke of sin, may be freed by the longed-for and renewing birth of thy only-begotten Son, Who liveth. *G.*

Saturday in Ember Week.

COLLECT.

O Lord, we beseech thee, by the coming of thy only-begotten Son, to gladden us thy unworthy servants, who are saddened by the conscience of our own misdeeds; Through the same. *G.*

SECRET.

O Lord, we beseech thee, look with propitious countenance on this offering of thy faithful; And forasmuch as by our own deserts we avail nothing, may we through these our gifts be rendered worthy to meet thee, Who livest and reignest.

POST-COMMUNION.

We beseech thee, O Lord our God, that as thou hast given thy holy mysteries to be our restoration and defence, so thou wouldest make them avail to our healing both now and evermore; Through. *Gr.*

FOR THE PEOPLE.

O Lord, we beseech thee mercifully to hear the prayers of thy people; That we who for our sins are justly afflicted may by the visitation of thy mercy be consoled; Through. *G.*

The fourth Sunday in Advent.

THE COLLECT.

O LORD, raise up (we pray thee) thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; Through the satisfaction of thy Son our Lord, to whom with thee and the Holy Ghost be honour and glory, world without end. Amen.

THE EPISTLE. Philip. iv. 4.

REJOICE in the Lord alway, and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

THE GOSPEL. S. John i. 19.

THIS is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not: He it is who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

SECRET.

O Lord, we beseech thee favourably to regard this sacrifice; And may we be cleansed thereby to welcome the nativity of thy blessed Son, Who liveth and reigneth.

POST-COMMUNION.

O Lord, we beseech thee, visit us thy people with the plenteousness of thy gifts; That protected from all evil by the virtue of thy sacraments, we may be made ready both in body and soul to celebrate the unspeakable mystery of the incarnation; Through.

FOR THE PEOPLE.

Help thou, O Lord, the weakness of thy people; That they may both with due outward preparation arrive at the desired observance of the great festival, and also with devout mind attain to thy continual grace; Through.

BENEDICTION.

May God, who both by the grace of his first coming restored us, and promised that at his second coming he would give us a kingdom with his holy angels, sanctify us by the glorious brightness of his coming. Amen.

May he loose our bonds before he comes, that, freed from the chains of sin, we may await his awful coming without fear. Amen.

And may we be enabled to look without terror on the glory of his coming, whom we believe to have come to earth for our salvation, and whom we look for hereafter as our Judge. Amen.

The Eve of the Nativity.

COLLECT.

O God, who makest us glad with the yearly remembrance of the birth of thy only Son Jesus Christ, grant that, as we joyfully receive him for our Redeemer, so we may with sure confidence behold him when he shall come to be our Judge; Who liveth and reigneth

with thee and the Holy Ghost, one God, world without end. Amen. *Irish Church Prayer-Book.*

SECRET.

Grant, we beseech thee, Almighty God, that we who are looking forward to the glorious birthday of thy Son, may with full joy receive his everlasting gifts; Through the same. *L.*

POST-COMMUNION.

Grant, we beseech thee, O Lord, that we may be refreshed by the celebration of the birth of thy only-begotten Son, who in this his heavenly mystery both feeds us and gives us drink; Through the same. *L.*

FOR THE PEOPLE.

O merciful God, grant that the minds of believers may be prepared to welcome the wondrous mystery of the birth of thy Son, and also that the hearts of unbelievers may be subdued to the joyful acceptance of it; Through the same. *G.*

At the Midnight Celebration.

COLLECT.

O God, who hast made this most holy night to be glorious with the bright shining of the true Light; Grant, we beseech thee, that as we have known on earth the mysteries of that Light, so we may also be blessed with the fulness of its joys in heaven; Who liveth. *G.*

SECRET.

Lord, we beseech thee, let the oblation of this day's festival be acceptable unto thee; that of the free gift of thy grace we, through these most holy things whereby we have fellowship with thee, may be found in the likeness of him in whom our nature is united with thee, even Jesus Christ our Lord, Who liveth. *L. G.*

POST-COMMUNION.

Grant, we beseech thee, O Lord our God, that we who do rejoice in the celebration of the birth of our Lord Jesus Christ, may by walking worthily of him attain unto perfect fellowship with him, Who liveth. *L.*

FOR THE PEOPLE.

Make us, we beseech thee, O Lord our God, to await the coming of thy Son Christ our Lord with watchfulness and care; That whensoever he shall come and knock he may find us not asleep in sins, but awake and rejoicing in his praises, Who liveth. *G.*

BENEDICTION.

May God Almighty, who by the incarnation of his Only-begotten drove away the darkness of the world, and by his glorious birth enlightened this most holy night, drive away from us the darkness of sins, and enlighten our hearts with the light of Christian graces. Amen.

And as he willed that the great day of his most holy birth should be told to the shepherds by an angel, so may he pour upon us the refreshing shower of his blessing, and guide us by him our Shepherd to the pastures of everlasting joy. Amen.

And may he, who through his incarnation united earthly things with heavenly, fill us with the sweetness of inward peace and good will, and make us partakers with the heavenly host. Amen.

THE NATIVITY OF OUR LORD, OR THE BIRTHDAY OF CHRIST,

COMMONLY CALLED

Christmas-Day.

[ACCORDING TO THE USE OF THE CHURCH OF IRELAND. A.D. 1877.

If there be two celebrations of the Holy Communion in any Church on Christmas-Day, the following Collect, Epistle, and Gospel may be used at the first.

THE COLLECT.

O GOD, who makest us glad with the yearly remembrance of the birth of thy only

Son Jesus Christ, grant that, as we joyfully receive him for our Redeemer, so we may with sure confidence behold him when he shall come to be our Judge; Who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

THE EPISTLE. Titus ii. 11.

FOR the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

THE GOSPEL. St. Matth. i. 18.

NOW the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost: And she shall bring forth a Son, and thou shalt call his name JESUS; for he shall save his people from their sins. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.) Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife; and knew her not till she had brought forth her first-born son: and he called his name JESUS.

ACCORDING TO THE USE OF THE CHURCH IN THE UNITED STATES OF AMERICA. A.D. 1789-1892.

If in any Church the Communion be twice celebrated on Christmas-Day, the following Collect, Epistle, and Gospel may be used at the first Communion.

THE COLLECT.

O GOD, who makest us glad with the yearly remembrance of the birth of thine only Son Jesus Christ; Grant that as we joyfully receive him for our Redeemer, so we may with sure confidence behold him when he shall come to be our Judge, Who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

THE EPISTLE. Titus ii. 11.

THE grace of God that bringeth salvation hath appeared to all men, teaching us that,

denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

THE GOSPEL. St. Luke ii. 1.

AND it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.]

At Early Communion on Christmas-Day.

COLLECT.

Grant, we beseech thee, Almighty God, that as we are bathed in the fresh brightness of thy incarnate Word, so the same light of faith which illuminates our minds may shine forth also in our outward acts; Through the same. *Gr.*

SECRET.

O Lord, we beseech thee, may these our gifts befit the mysteries of the birth which we celebrate this day; That like as he who was born a man shone forth also our very God, so these things of earthly substance may convey to us that which is divine; Through the same. *G.*

POST-COMMUNION.

O Lord, we beseech thee, may we be restored by the continual freshness of this his sacrament, by whose wondrous birth our old man hath been put off. Who liveth. *G.*

FOR THE PEOPLE.

Look thou upon us, O merciful God, and do thou by the birth of Christ graciously show to our human minds the light of thy highest truth; Who liveth. *Gr.*

Christmas-Day.

THE COLLECT.

ALMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; Through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. Amen.

THE EPISTLE. Hebr. i. 1.

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom: Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.

THE GOSPEL. S. John i. 1.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life, and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe.

He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the Only-begotten of the Father,) full of grace and truth.

On Christmas-Day, and Daily through the Octave.

SECRET.

Sanctify, O Lord, the gifts we offer through the birth of thy Only-begotten, which anew we commemorate: And mercifully cleanse us from the stains of our sins; Through the same. *Gr.*

POST-COMMUNION.

Grant, we beseech thee, Almighty God, that as he who this day was born the Saviour of the world is to us the Author of our heavenly birth, so he may also himself be the Giver of our immortality; Who liveth and reigneth. *L.*

FOR THE PEOPLE.

Grant, we beseech thee, Almighty God, that the new birth of thy only-begotten Son in the flesh may deliver us who are held in the old bondage under the yoke of sin; Through the same. *G.*

BENEDICTION.

May God Almighty, who made this most holy day to be sacred by the birth of his Son, bless us, and rouse our minds to heavenly things. Amen.

And may he, who has placed him who is the Bread of angels in the manger of the Church to be the food of faithful creatures, both cause us in this present life to taste the sweetness of eternal joys, and lead us in that which is to come to the participation of everlasting rewards. Amen.

And may he who willed his infant form to be clothed in worthless rags, clothe us with the adorning of the robes of heaven. Amen.

Saint Stephen's Day.

THE COLLECT.

GRANT, O Lord, that, in all our sufferings here upon earth for the testimony of thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God to succour all those that suffer for thee, our only Mediator and Advocate. Amen.

Then shall follow the Collect of the Nativity, which shall be said continually unto New Year's Eve.

FOR THE EPISTLE. Acts vii. 55.

STEPHEN, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the

heavens opened, and the Son of Man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

THE GOSPEL. S. Matth. xxiii. 34.

BEHOLD, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not? Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

SECRET.

Receive, we beseech thee, O Lord, the gifts we offer on the commemoration of thy holy martyr Stephen; That like as by suffering he was made glorious, so we by our devotion may be rendered pure; Through. *Gr.*

And, that we may be rendered worthy of thy mysteries, grant, we beseech thee, that the same truth may evermore enlighten and strengthen us which kindled the flame of a good confession in the heart of thy blessed martyr Stephen, even Jesus Christ thine only Son our Lord. Amen.

POST-COMMUNION.

O Lord, we beseech thee, let the mysteries of which we have partaken succour us: That we, being aided by the prayers of blessed Stephen thy first martyr, may be strengthened and guarded by thee evermore; Through. *Gr.*

FOR THE PEOPLE.

Almighty and everlasting God, who hast made this season holy by the incarnation of thy Word and his birth of the blessed virgin Mary, grant to thy people a fellowship in this mystery: That as thou hast redeemed them by thy grace, so thou wouldest bless them with the adoption of thy sons; Through the same. *G. Gr.*

BENEDICTION.

May God, who crowned the blessed Stephen his first martyr both in his confession of the faith and in his endurance of martyrdom, encircle us in this present life with the crown of righteousness, and bring us in that which is to come to the crown of glory. Amen.

May he grant us evermore to abound in that love both of God and of our neighbour which he held fast even amid the assaults of them who stoned him. Amen.

So that, being strengthened by his example, and also aided by his prayers, we may receive the blessing of him whom he saw standing at the right hand of God. Amen.

Saint John the Evangelist's Day.

THE COLLECT.

MERCIFUL Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy blessed Apostle and Evangelist Saint John may so walk in the light of thy truth, that it may at length attain to the light of everlasting life; Through Jesus Christ our Lord. Amen.

THE EPISTLE. 1 S. John i. 1.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, That God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

THE GOSPEL. S. John xxi. 19.

JESUS said unto Peter, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, That that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written.

SECRET.

Accept, we beseech thee, O Lord, the gifts devoutly offered, which we present

to thee on the solemn festival of thy Apostle, by whose prayers we trust we are assisted; Through. *Gr.*

POST-COMMUNION.

Refreshed by the heavenly Food and Drink, we humbly entreat thee, O our God, that we may be aided by the prayers of him on whose festival we have received them; Through. *Gr.*

O God, who through the mouth of thy blessed Apostle John hast unlocked for us the secret mysteries of thy Word; Grant, we beseech thee, that we may receive and learn with full understanding what he with all fulness hath poured into our ears; Through the same. *L.*

FOR THE PEOPLE.

O God, by whom the nature of man was wonderfully made of an excellent worth, and still more wonderfully was made anew; Grant, we beseech thee, that as thy Son Jesus Christ vouchsafed to become partaker of our humanity, so we may be made partakers of his divinity, Who liveth and reigneth. *L.*

BENEDICTION.

May God Almighty, who through the blessed John, Apostle and Evangelist, willed to reveal to the Church the secret mysteries of his Word, vouchsafe to bless us on this his festival. Amen.

And may he grant us strength by the gift of the Holy Spirit to receive inwardly in our minds what he, inspired by the gift of the same Spirit, hath poured into our outward ears. Amen.

To the end that being assured by his teaching of the divinity of our Redeemer, we may, by loving what he taught and by fulfilling what he commanded, attain to the gifts which the same Jesus Christ our Lord hath promised. Amen.

The Innocents' Day.

THE COLLECT.

O ALMIGHTY God, who out of the mouth of babes and sucklings hast ordained strength, and madest infants to glorify thee by their deaths; Mortify and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy Name; Through Jesus Christ our Lord. Amen.

FOR THE EPISTLE. Rev. xiv. 1.

I LOOKED, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's Name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins: these are they which follow the Lamb whithersoever he goeth: these were redeemed from among men, being the first-fruits unto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

THE GOSPEL. S. Matth. ii. 13.

THE angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take

4

the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth; and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

SECRET.

Look graciously, O Lord, on the gifts which are to be consecrated on the festival of the Holy Innocents: And grant that we may be enabled to imitate their holy simplicity, whose infancy dedicated to thee we reverently commemorate; Through. *L.*

POST-COMMUNION.

We pray thee, O Lord, who hearest the prayers of thy saints for us, that the offered gifts of which we have partaken may convey to us help both for this present life and that which is to come; Through. *Gr.*

O God, who, although thou art great in them that are great, dost yet more graciously work thy marvels in them that are least, Grant us, we beseech thee, to rejoice in the festival of those who, though they spake not, yet bare witness to thy Son our Lord, Who liveth. *L.*

FOR THE PEOPLE.

Almighty and everlasting God, who hast caused that in the birth of thy Son our Lord the beginning and the perfection of our whole religion should consist, Grant us, we beseech thee, to be counted as belonging to him in whom standeth the whole sum of all man's salvation, Who liveth. *L.*

BENEDICTION.

May God Almighty, for the adorable infancy of whose Only-begotten troops of innocent children were slain by the cruelty of wicked Herod, bestow on us the precious gifts of his blessing. Amen.

And as he granted to them that they, not by speaking but by dying, should confess his only Son our Lord, so may he grant to us to profess the true faith not only with our lips, but also by upright character and a blameless life. Amen.

And as he accepted them as the first fruits of his holy Church, so may he make us with fruit of good works to attain to the joys of our everlasting home. Amen.

On the three remaining days within the Octave of Christmas (excepting on Sunday) may be said the following Post-communions.

Dec. 29.

POST-COMMUNION.

Grant to thy people, O Lord, we beseech thee, inviolable stedfastness of faith; That we who do confess thy Only-begotten, co-eternal with thee in thine own glory, to be born in the truth of our body of his virgin mother, may be both delivered from the adversities of this present life, and brought to thine enduring joys; Through the same. *L.*

Dec. 30.

POST-COMMUNION.

O God, who through him that was born of the blessed Virgin Mary without the carnal agency of man hast caused that those who are made members of the same thy Son should not be bound by the doom of our first parents' sin; Grant, we beseech thee, that as we have been made partakers of this new creation, so we may also be cleansed from the taint of our former unrenewed condition; Through the same. *L.*

Dec. 31.

POST-COMMUNION.

Bestow on thy servants, O Lord, we beseech thee, an increase of faith and of perfect trust in thee; That we who glory because of the birth of thy Son our Lord, may both of thy good guidance be shielded from the trouble of the world, and also hereafter may evermore enjoy the mercies which in this life they rejoice to celebrate; Through the same. *L.*

The Sunday after Christmas-Day.

THE COLLECT.

ALMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; Through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. Amen.

THE EPISTLE. Gal. iv. 1.

NOW I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors, until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

THE GOSPEL. S. Matth. i. 18.

THE birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost: And she shall bring forth a Son, and thou shalt call his name JESUS; for he shall save his people from their sins. (Now all this was done, that it

might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.) Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife; and knew her not till she had brought forth her first-born son: and he called his name JESUS.

SECRET.

Accept, we beseech thee, O Lord, thy people's sacrifice: And grant that we may be partakers of Jesus Christ thy Son our Lord, even as he vouchsafed to take upon him our humanity, Who liveth.

POST-COMMUNION.

Now that the sacrifice has been received, let all thy whole Church, O Lord, rejoice in him by whom her weaknesses were assumed that she might be partaker of the divine nature; Through the same.

FOR THE PEOPLE.

Be favourable, O merciful God, to our supplications, and keep thy people with thy unslumbering protection; That we, who do confess thy Only-begotten to be born our Lord in flesh like our own bodies, may not be beguiled by any falsehood of the devil; Through the same. *Gr.*

BENEDICTION.

May God, who sent his Only-begotten to save the world, make us partakers of that salvation, and ever keep us stedfast in the same. Amen.

May he remove from us the wrath which abideth on the unbelieving, and make us free from it for evermore. Amen.

May he bestow upon us the Spirit of his Son, and grant us richly to abound in his gifts. Amen.

The Circumcision of Christ.

THE COLLECT.

ALMIGHTY God, who madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true circumcision of the Spirit; that our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will; Through the same thy Son Jesus Christ our Lord. Amen.

THE EPISTLE. Rom. iv. 8.

BLESSED is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say, that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the pro-

mise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

THE GOSPEL. S. Luke ii. 15.

AND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that had heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

The same Collect, Epistle, and Gospel shall serve for every day after unto the Epiphany.

[*Also the following, or some of them, may be added for the New Year, after the Collect of the Circumcision.*

O God, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord. Amen.

Almighty and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises; Through the merits of Jesus Christ our Lord. Amen.

O Lord, who never failest to help and govern them whom thou dost bring up in thy stedfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name; Through Jesus Christ our Lord. Amen.

O Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; Through Jesus Christ our Lord. Amen.

Prevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; Through Jesus Christ our Lord. Amen.

Assist us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help; Through Jesus Christ our Lord. Amen.]

SECRET.

Grant, we beseech thee, Almighty God, that by means of these gifts,

which, in commemoration of the mystery of our Lord Jesus Christ's wondrous birth, we offer and present, we may attain to the clear insight which belongs to cleansed souls; Through the same. *Gr.*

POST-COMMUNION.

Grant, we beseech thee, O Lord, that that which, on the renewed commemoration of our Saviour's birth, we have now received, may convey to us the medicine of perpetual redemption; Through the same. *Gr.*

FOR THE PEOPLE.

Almighty and everlasting God, who hast made us new creatures for thyself in thy Only-begotten, preserve, we beseech thee, the works of thy mercy, and cleanse us from all the stains of our old nature; That through the help of thy grace we may be found in the likeness of him in whom our human nature dwelleth evermore with thee, even Jesus Christ thy Son our Lord. *Gr.*

Prosper our times, O Lord, we beseech thee, with thy most gracious favour; And as thou givest us a longer life, so of thy loving-kindness grant us also thy continual help; That, after this life happily prolonged, we may be made partakers of thine everlasting joys; Through.

BENEDICTION.

May God Almighty, whose only-begotten Son, that he might not break the law which he came to fulfil, did as on this day receive the outward circumcision, cleanse our minds by the inward and spiritual circumcision from all incentives of sin, and pour upon us his abundant blessing. Amen.

And may he who through Moses gave the law, intending through our Mediator to give us blessing, deliver us from the deadly corruption of sin, and make us to persevere in the new life of virtue. Amen.

To the end that, having lived through the full six days of this life, we may on the seventh rest among the company of blessed spirits, and finally, being renewed by the resurrection on the eighth, and enriched by the full remission of the jubilee, we may attain to the joys that shall endure for ever. Amen.

The Eve of the Epiphany.

COLLECT.

O Lord, we beseech thee, let the brightness of this festival enlighten our hearts; That so we may be delivered from the darkness of this world, and finally attain to our home of everlasting brightness; Through. *Gr.*

SECRET.

Grant us, we beseech thee, O Lord, to offer and receive in this sacrifice him who, on his Epiphany, which we are about to celebrate, was by the offerings of the kings proclaimed a King, even Jesus Christ thy Son our Lord; Who liveth. *G.*

POST-COMMUNION.

Grant us, we beseech thee, O Lord, worthily to celebrate that mystery, which, even in the infancy of our Saviour, is declared by the brightness of a wondrous sight, while by his bodily growth his manhood is plainly shewn; Through the same, who liveth. *Gr.*

The Epiphany,

OR THE MANIFESTATION OF CHRIST TO THE GENTILES.

THE COLLECT.

O GOD, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles; Mercifully grant that we, which know thee now by faith, may after this life have the fruition of thy glorious Godhead; Through Jesus Christ our Lord. Amen.

THE EPISTLE. Ephes. iii. 1.

FOR this cause, I Paul, the prisoner of Jesus Christ for you Gentiles; if ye have heard of the dispensation of the grace of God, which is given me to you-ward: How that by revelation he made known unto me the mystery (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the Gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent, that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: In whom we have boldness and access with confidence by the faith of him.

THE GOSPEL. S. Matth. ii. 1.

WHEN Jesus was born in Bethlehem of Judæa, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet, And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor that shall rule my people Israel. Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and lo, the star which they saw in the east went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and wor-

shipped him : and when they had opened their treasures, they presented unto him gifts ; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

SECRET.

O Lord, we beseech thee graciously to behold the gifts of thy Church, in which no longer gold, frankincense, and myrrh are offered, but that which those gifts declare is both offered and received, even Jesus Christ thy Son our Lord, Who liveth. *Gr.*

POST-COMMUNION.

Grant, we beseech thee, Almighty God, that we who in solemn service do perform this mystery, may, by the clear understanding of a purified mind, attain to and apprehend the same ; Through. *Gr.*

FOR THE PEOPLE.

Almighty and everlasting God, the brightness of faithful souls, who hast made this day to be hallowed for the ingathering of the first-fruits of thine elect among the Gentiles, fill the world, we beseech thee, with thy glory ; And shew thyself in the full brightness of thy light to the peoples that are subject unto thee ; Through. *Gr.*

BENEDICTION.

May God the true light, who as on this day willed, by the leading of a star, to disclose his only-begotten Son to the Gentiles, vouchsafe to enrich us also with his blessing. Amen.

To the end that, offering mystic gifts to our Lord Jesus Christ after the example of the Magi, and despising the ancient enemy and all corrupting sins, we may be enabled to return along the pathway of holiness to our everlasting home. Amen.

And may he who by the dove willed to show forth the Holy Spirit resting upon his Only-begotten, grant unto us true innocence of mind : And may our minds be trained to understand the secrets of the divine law by the same power whereby in Cana of Galilee the water was turned into wine. Amen.

The first Sunday after the Epiphany.

THE COLLECT.

O LORD, we beseech thee mercifully to receive the prayers of thy people which call upon thee ; And grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same ; Through Jesus Christ our Lord. Amen.

THE EPISTLE. Rom. xii. 1.

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world ; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office ; so we, being many, are one body in Christ, and every one members one of another.

THE GOSPEL. S. Luke ii. 41.

NOW his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom, and stature, and in favour with God and man.

SECRET.

May the sacrifice we offer, O Lord, we beseech thee, evermore both quicken and defend us; Through. *Gr.*

POST-COMMUNION.

Lord, may we who have tasted of thy holy things, receive therefrom both the benefit of perfect cleansing, and the continual help of thy divine protection; Through.

FOR THE PEOPLE.

O Lord, we beseech thee graciously to keep thy family, and to purify it with the fulness of thy blessings; That it may evermore be enriched by thy teaching, as well as with thy manifold gifts of grace; Through. *Gr.*

BENEDICTION.

May God, who made the earthly childhood of his Son to be wondrously endowed with the Spirit of prudence, vouchsafe also to enlighten and to teach our hearts. Amen.

And may he who willed that he should be subject to his earthly parents, endue us also, of his mercy, with the graces of humility and loving affection. Amen.

And may he, who made him to grow in grace and wisdom as he grew in stature, graciously bestow on us a continual advancement in spiritual growth. Amen.

The Octave of the Epiphany.

COLLECT.

O God, whose Only-begotten was manifested in substance of our flesh, grant, we beseech thee, that as we acknowledge him to be outwardly like unto us, so we may through him be inwardly transformed into his image, Who liveth. *G.*

SECRET.

We bring before thee, O Lord, our offerings in thanksgiving for the manifestation of thy Son: Humbly entreating, that as he is the author of our gifts, so he may also mercifully present them unto thee, Who liveth. *G.*

POST-COMMUNION.

Prevent us, O Lord, we beseech thee, always and everywhere with thy heavenly light; That we may both with pure insight discern the mystery of which thou hast willed we should partake, and also may always receive the same to good effect; Through. *G.*

FOR THE PEOPLE.

O God, the enlightener of all nations, grant to thy people the joy of perpetual peace; And pour into our hearts that glorious light which thou breathedst into the minds of the three Magi; Through. *Gr.*

The second Sunday after the Epiphany.

THE COLLECT.

ALMIGHTY and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life; Through Jesus Christ our Lord. Amen.

THE EPISTLE. Rom. xii. 6.

HAVING then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another: not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate.

THE GOSPEL. S. John ii. 1.

AND the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water

that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him.

SECRET.

That the gifts of thy suppliant people may be acceptable unto thee, O Lord, cleanse us, we pray thee, from all defilement of wickedness and sin; Through. *Gr.*

POST-COMMUNION.

Increase, we beseech thee, O Lord the working of thy heavenly power within us; That we, being strengthened by thy divine sacraments, may of thy gift be fitted evermore to receive the fulness of the blessings promised therefrom; Through. *Gr.*

FOR THE PEOPLE.

Help thy people, O Lord, we beseech thee; That they, growing continually in holiness and devotion, may both be directed evermore by thee, and finally by thy guidance attain to the fellowship of eternal redemption; Through. *Gr.*

BENEDICTION.

May God, who by his wondrous power changed the water into wine, change us altogether from our old nature into the perfect newness of the blessed life. Amen.

And may he who willed to be present at a marriage, that thereby he might show his approval of it as good, bestow on us the gift of continual soberness and chastity. Amen.

And may he bestow on us that spiritual understanding of the Holy Scriptures which he willed to express by turning the water into wine. Amen.

The third Sunday after the Epiphany.

THE COLLECT.

ALMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us; Through Jesus Christ our Lord. Amen.

THE EPISTLE. Rom. xii. 16.

BE not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

THE GOSPEL. S. Matth. viii. 1.

WHEN he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth

his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man, but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. And when Jesus was entered into Capernaum, there came unto him a centurion beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

SECRET.

O Lord, we beseech thee, that we, who celebrate these venerable mysteries of eternal life, may in devout worship and in holy works live worthily of the same; Through.

POST-COMMUNION.

O Lord, we beseech thee, that we, who of thy gift do partake of so great mysteries, may indeed be moulded by their working within us; Through. *Gr.*

FOR THE PEOPLE.

O Lord, we beseech thee, let thy gracious favour be with thy people that prayeth; That of thy ready bounty they may obtain those things which, of the motion of thy Holy Spirit, they ask of thee in faith; Through. *Gr.*

BENEDICTION.

May God Almighty cleanse us from the stains of all our sins, as he vouchsafed to cleanse the suppliant leper by his touch. Amen.

And as he did not disdain to visit the centurion's slave, so may he deign mercifully to come under the roof of our hearts. Amen.

And may he so mould us to the full assurance of faith in him, that he may hereafter grant us to sit down with his saints in the kingdom of heaven. Amen.

The fourth Sunday after the Epiphany.

THE COLLECT.

O GOD, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in

all dangers, and carry us through all temptations; Through Jesus Christ our Lord. Amen.

THE EPISTLE. Rom. xiii. 1.

LET every soul be subject unto the higher powers; for there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

THE GOSPEL. S. Matth. viii. 23.

AND when he was entered into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us, we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him! And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine, feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jesus: and when they saw him, they besought him, that he would depart out of their coasts.

SECRET.

Grant, we beseech thee, Almighty God, that the gift offered in this sacrifice may evermore cleanse and defend us in our frailty from all evil; Through. *Gr.*

POST-COMMUNION.

May these thy gifts, O Lord, both detach us from earthly delights, and provide us evermore with heavenly nourishment; Through. *Gr.*

FOR THE PEOPLE.

O Lord, we beseech thee, let the voice of thy Church that calleth upon thee rise to the ears of thy mercy; That, receiving forgiveness of our sins, we may both increase in devotion by thy working within us, and evermore continue in safety under thy protection; Through. *Gr.*

BENEDICTION.

May the Lord remove from us the dangers of all temptations, and of his tender pity ward off all storms and troubles. Amen.

May he disperse the wiles and deceits of the tempter, and make us watchful against him, and give us grace to overcome. Amen.

May he grant us the blessings of continual peace, and bring us of his gracious favour to the haven of rest and safety. Amen.

The fifth Sunday after the Epiphany.

THE COLLECT.

O LORD, we beseech thee to keep thy Church and household continually in thy true religion; That they who do lean only upon the hope of thy heavenly grace may evermore be defended by thy mighty power; Through Jesus Christ our Lord. Amen.

THE EPISTLE. Coloss. iii. 12.

PUT on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do, in word or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by him.

THE GOSPEL. S. Matth. xiii. 24.

THE kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers,

Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

SECRET.

Receive, we beseech thee, O Lord, the oblations and prayers of us thy servants; That we, being aided by thy defence, may not lose the benefits which thou hast conferred upon us, and may receive that which we desire; Through.

POST-COMMUNION.

O God, who admittest us to the partaking of thy sacrament, work, we beseech thee, in our hearts the effects of its grace and power; That we to whom Christ has given himself may be by him conformed to his own image; Who liveth.

FOR THE PEOPLE.

O Lord, we beseech thee, mercifully to hear the prayers of thy Church; That we being delivered from all adversities, may joyfully serve thee in all godly quietness; Through. *Gr.*

BENEDICTION.

May God, who hath ever sowed good seed in his Church, cease not to preserve and multiply the same in our hearts. Amen.

May he drive far from us the sower of the tares, and unceasingly refresh us with the nourishment of his Word. Amen.

To the end that when the day of judgement shall have come, we, being separated from the wicked, may be set on the right hand of the Judge, and placed in his most blessed kingdom. Amen.

The sixth Sunday after the Epiphany.

THE COLLECT.

O GOD, whose blessed Son was manifested that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that, having this hope, we may purify ourselves, even as he is pure; that, when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth, ever one God, world without end. Amen.

THE EPISTLE. 1 S. John iii. 1.

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know, that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

THE GOSPEL. S. Matth. xxiv. 23.

THEN if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: Behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

SECRET.

May this oblation, O God, we beseech thee, both cleanse and renew us, and govern and protect us; Through. *Gr.*

POST-COMMUNION.

Grant, we beseech thee, O Lord, that we, whom thou feedest on heavenly dainties, may evermore desire that Food through which alone we truly live, even Jesus Christ thy Son our Lord, Who liveth. *Gr.*

FOR THE PEOPLE.

Preserve thy people, O God, in sincere devotion to thy holy Name: And grant that they, being occupied in divine worship, may receive a full measure both of temporal and eternal blessings; Through. *Gr.*

BENEDICTION.

May God, who made the sea a pathway for his feet, place beneath our feet all things that are hurtful. Amen.

May he restrain the hostile movements of unclean spirits, and confirm us in his peace. Amen.

May he guide us amid the waves of this world in the vessel of his cross, and bring us to the shore of a blessed immortality. Amen.

The Sunday called Septuagesima,

OR THE THIRD SUNDAY BEFORE LENT.

THE COLLECT.

O LORD, we beseech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name; Through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

THE EPISTLE. 1 Cor. ix. 24.

KNOW ye not, that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things: now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway.

THE GOSPEL. S. Matth. xx. 1.

THE kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good-man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong; didst not thou agree with me for a penny? Take that thine is, and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

SECRET.

O Lord, we pray thee, that thou, favourably receiving these our gifts and prayers, wouldest both cleanse us by these heavenly mysteries, and mercifully hear us when we call upon thee; Through. *L.*

POST-COMMUNION.

May thy faithful, O God, be strengthened by these thy gifts: That we receiving them may evermore desire them, and seeking them may continually receive them; Through. *Gr.*

FOR THE PEOPLE.

Make us, we beseech thee, O Lord our God, to rejoice in devoutly worship-

ping thee, forasmuch as our full and everlasting happiness is in serving thee, the Author of all good; Through. *Gr.*

BENEDICTION.

May the Almighty God vouchsafe so to direct the course of our earthly race, as to make us gain the prize of everlasting life. Amen.

And may he so gird us with the weapons of abstinence, that we may by no weights of this life be hindered from reaching the end. Amen.

And may he who has deigned to call us his vineyard, and to send to us his saints to labour therein, vouchsafe so to tend us with his grace, that he may not refuse to present us with the penny of eternal life. Amen.

The Sunday called Seragesima,

OR THE SECOND SUNDAY BEFORE LENT.

THE COLLECT.

O LORD God, who seest that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity; Through Jesus Christ our Lord. Amen.

THE EPISTLE. 2 Cor. xi. 19.

YE suffer fools gladly, seeing ye yourselves are wise. For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak: howbeit, whereinsoever any is bold, (I speak foolishly,) I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as a fool,) I am more: in labours more abundant; in stripes above measure; in prisons more frequent; in deaths oft. Of the Jews five times received I forty stripes save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep; in journeyings often; in perils of waters; in perils of robbers; in perils by mine own countrymen; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils in the sea; in perils among false brethren; in weariness and painfulness; in watchings often; in hunger and thirst; in fastings often; in cold and nakedness; besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

THE GOSPEL. S. Luke viii. 4.

WHEN much people were gathered together, and were come to him out of every city, he spake by a parable: A sower went out to sow his seed; and as he sowed, some fell

by the wayside, and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns, and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the word of God. Those by the wayside are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe, and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which, in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

SECRET.

Give heed, we beseech thee, O Lord, to the victim offered by this thy family: And as thou makest us now partakers of thy holy gift, so grant us to attain hereafter to the full enjoyment of the same; Through. *G.*

POST-COMMUNION.

We humbly beseech thee, Almighty God, that thou wouldest grant, that we whom thou dost refresh by thy sacraments, may also worthily serve thee by a life and conversation well-pleasing unto thee; Through.

FOR THE PEOPLE.

Protect thy people, O Lord, we beseech thee, and visit them with the abundance of thy heavenly grace: That they, being aided by thy consolations here, may be stirred up to seek with greater readiness thy promised joys hereafter; Through. *G.*

BENEDICTION.

May the Lord give us to know the mysteries of the kingdom of heaven, as he hath vouchsafed to grant unto us to hear his holy word. Amen.

And may he so fill our minds with the abundance of his good seed, as to grant that it may bring forth fruit in us well-pleasing unto himself. Amen.

And may he so shield us from all temptation, as to enrich us with a plenteous return of fruit, thirty-fold, sixty-fold, or an hundred-fold, according to the measure of his grace. Amen.

The Sunday called Quinquagesima,

OR THE NEXT SUNDAY BEFORE LENT.

THE COLLECT.

O LORD, who hast taught us that all our doings without charity are nothing worth, Send thy Holy Ghost, and pour into our hearts that most excellent

gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee: Grant this for thine only Son Jesus Christ's sake. Amen.

THE EPISTLE. 1 Cor. xiii. 1.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

THE GOSPEL. S. Luke xviii. 31.

THEN Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death; and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy

on me. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, saying, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

SECRET.

May this victim, O Lord, we beseech thee, cleanse away our sins, and hallow the bodies and minds of us thy servants, that we may offer an acceptable sacrifice before thee; Through. *Gr.*

POST-COMMUNION.

We beseech thee, Almighty God, that we who have received thy heavenly nourishment, may by it be defended against all adversity; Through.

FOR THE PEOPLE.

According to the multitude of thy mercies, O Lord, protect thy people that confesseth thee: And grant that they may be made more ready to receive thy gifts, both by due control of the body, and by devout affections of the soul; Through. *Gr.*

BENEDICTION.

May God Almighty strengthen us with his blessing, and prepare us duly for the approaching fast of Lent. Amen.

And may the same most merciful enlightener, who by the power of his Godhead restored sight to the blind man who entreated him, clear away also the blindness of our hearts, and graciously enlighten our minds by the rays of his light. Amen.

To the end that, being cleansed from the defilement of sin and strengthened by a fervent charity, we may be enabled to attain unharmed to our inheritance in heaven. Amen.

THE FIRST DAY OF LENT, COMMONLY CALLED

Ash-Wednesday.

THE COLLECT.

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; Through Jesus Christ our Lord. Amen.

This Collect is to be read every day in Lent after the Collect appointed for the Day.

FOR THE EPISTLE. Joel ii. 12.

TURN ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return, and repent, and leave a blessing behind him, even a meat-offering and a drink-offering unto the Lord your God? Blow the trumpet

in Zion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

THE GOSPEL. S. Matth. vi. 16.

WHEN ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also.

[The American Use inserts here, *The same Collect, Epistle, and Gospel shall serve for every day after, unto the next Sunday, except upon the Feast of St. Matthias.*]

SECRET.

Grant us, we beseech thee, O Lord, to be duly prepared for offering these gifts, wherewith we do keep the beginning of the holy fasting-time; Through. *G.*

POST-COMMUNION.

Lord, may the sacraments which we have received afford us help; That our fast may be both acceptable unto thee, and also profitable to the healing of ourselves; Through. *Gr.*

FOR THE PEOPLE.

Give gracious heed, O Lord, we beseech thee, to thy servants, who bow themselves before thy majesty; That as they are refreshed by the divine gift, so they may be nourished evermore by thy heavenly help; Through. *L.*

BENEDICTION.

May Christ the Son of God, who after he had fasted forty days did suffer himself to be tempted, suffer us not by any temptations to be turned aside from our holy purpose. Amen.

And may he who made answer to the crafty tempter, that not by bread alone but by the word of God doth man live, refresh us evermore by the nourishment of the heavenly food. Amen.

To the end that being sustained by the bread of God, we may be able to observe the rules of abstinence declared this day. Amen. *M.*

Thursday after Ash-Wednesday.

COLLECT.

O God, who when offended by sin art appeased by repentance, mercifully regard the prayers of thy people that prayeth: And turn away the scourges of thy wrath, which for our sins we justly have deserved; Through. *Gr.*

SECRET.

O Lord, we beseech thee, look with favour on these our offerings; That they may both strengthen our devotion, and also be made profitable unto us for our salvation; Through. *Gr.*

POST-COMMUNION.

Having received the blessing of the heavenly gift, we humbly beseech thee, Almighty God, that the same gift may be to us the means both of grace and salvation; Through. *Gr.*

FOR THE PEOPLE.

Spare thy people, O Lord, we beseech thee, spare them; That we who are chastised with the punishment which we deserve, may of thy tender mercy be relieved; Through. *L.*

Friday after Ash-Wednesday.

COLLECT.

O Lord, we beseech thee to carry us with thy gracious favour through the fast which is begun; That as we observe it with bodily self-denial, so we may also be able to practise it with sincere devotion of heart; Through. *Gr.*

SECRET.

Grant, O Lord, that the sacrifice which we offer in this solemn time of Lent may both render our minds acceptable to thee, and also bestow on us the power of readier continence; Through. *Gr.*

POST-COMMUNION.

Grant, we beseech thee, Almighty God, that we may evermore feel in ourselves the healthful effects of the heavenly gifts, which we with due devotion do frequent; Through. *Gr.*

FOR THE PEOPLE.

Guide and direct thy people, O Lord, we beseech thee; [especially ——, and all the communicants of this parish, *or* all whom thou hast committed to my charge;] and evermore bestow upon them thine abundant benefits; That they may rejoice in thy continual help, both in this life, and also unto life eternal; Through; *Gr.*

NOTE.—*The words* [especially ——, etc.] *may be inserted wherever* —— *is inserted in the prayer 'For the People.'*

Saturday after Ash-Wednesday.

COLLECT.

Hear us, O God of mercy and pity; and of thy goodness grant us the gift of wholesome self-denial; Through. *Gr.*

SECRET.

O Lord, we beseech thee so to prepare us by the abstinence which now we dutifully practise, that we may ever celebrate this sacrifice with sober minds; Through. *Gr.*

POST-COMMUNION.

Refreshed and strengthened by thy gift of heavenly life, we beseech thee, O Lord our God, that that which to us in this present life is a most sacred mystery, may be an help and strength to us towards and through eternity; Through. *Gr.*

FOR THE PEOPLE.

Defend thy people, O Lord, we beseech thee, and mercifully cleanse them from all their sins, forasmuch as no adversity can harm them so long as no wickedness has dominion over them; Through. *L.*

The first Sunday in Lent.

THE COLLECT.

O LORD, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness, and true holiness, to thy honour and glory, who livest and reignest

with the Father and the Holy Ghost, one God, world without end. Amen.

THE EPISTLE. 2 Cor. vi. 1.

WE then, as workers together with him, beseech you also, that ye receive not the grace of God in vain; (for he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation;) giving no offence in any thing, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

THE GOSPEL. S. Matth. iv. 1.

THEN was Jesus led up of the Spirit into the wilderness, to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an-hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him.

SECRET.

We solemnly offer the sacrifice at the beginning of the Lenten time, humbly entreating thee, O Lord, that as we do abstain from carnal feasting, we may also withhold ourselves from hurtful pleasures; Through. *G.*

POST-COMMUNION.

O Lord, we beseech thee, let our devout partaking of thy sacrament restore us; And also cause that we, being cleansed from the taint of our old nature, may pass to the everlasting enjoyment of the saving mystery; Through. *G.*

FOR THE PEOPLE.

O Lord, we beseech thee, let thine abundant blessing descend upon thy people [especially ——]: Let thy mercy visit them and thy comforts be vouchsafed unto them; That their faith may be increased, and their eternal redemption assured; Through. *G.*

BENEDICTION.

May God Almighty, who consecrated the period of forty days by the fasts of Moses and Elijah, and also of our Mediator, bless us, and grant unto us so to fulfil the stewardship of this present life, That we, receiving from the Householder the penny for our reward, may finally attain to the remission of all our sins, and to a glorious resurrection with all the saints. Amen.

And may he give unto us the unconquerable armour of spiritual virtues, whereby, after the example of the Lord, we may be able to overcome the most crafty temptations of the ancient enemy. Amen.

To the end that, living not by bread alone, but sustained in spirit by every word that proceedeth out of the mouth of God, we may be enabled to practise fasting and other good works, and may finally receive a crown of glory that fadeth not away. Amen.

The first Week in Lent.

MONDAY.

COLLECT.

Convert thou us, O God our Saviour; And that our Lenten fast may profit us, do thou instruct our minds by the heavenly discipline of thy Holy Ghost; Through. *Gr.*

SECRET.

O Lord, we beseech thee, may the oblation which we devoutly make be accepted by thee: And may it, by thy powerful working, both sanctify our fast, and also obtain for us the favour of thy heavenly comfort; Through. *G.*

POST-COMMUNION.

O Lord, we beseech thee, let the mysteries so oft received be profitable to us; And both free us from the desires of earth, and teach us to love the things of heaven; Through.

FOR THE PEOPLE.

Loosen, O Lord, we beseech thee, the bonds of our sins; and of thy tender mercy turn away from us the punishment which we deserve; Through.

Be favourable to thy people, O Lord, we beseech thee [especially to ——]; And as thou willest them to aim at things eternal, so cease thou not to comfort them amid the things of time; Through. *G.*

TUESDAY.

COLLECT.

Look upon us thy family, O Lord, we beseech thee: And grant that as we chastise ourselves by mortification of the flesh, so our minds may ascend with fervent desire towards thee; Through. *Gr.*

SECRET.

Grant, O Lord, we beseech thee, that we may offer to thee such an inward devout affection as may befit the gift which we present; Through.

POST-COMMUNION.

We beseech thee, Almighty God, that we may enjoy the inward effect of that saving grace of which we have through these mysteries received the token; Through.

FOR THE PEOPLE.

Let our prayers, O Lord, ascend to thee, and do thou drive away all wickedness from thy Church; Through. *Gr.*

Lent Ember Week.

For Special Collect, Epistle, and Gospel for the Ember Seasons, see "Collects, Epistles, and Gospels for various Special Occasions."

Wednesday in the Lent Ember Week.

COLLECT.

O Lord, we beseech thee, mercifully hear our prayers: And stretch forth the right hand of thy majesty against all things that hinder and oppose us; Through; *Gr.*

SECRET.

Give heed, we beseech thee, O Lord, to this our excellent and only sacrifice; That by the partaking of this mystery we may attain to the desired enjoyment of that which we believe we may hopefully look for; Through.

POST-COMMUNION.

Grant, we beseech thee, Almighty God, that the holy gifts may cleanse away our guilt, and may work in us the effect of a right and holy life; Through.

FOR THE PEOPLE.

O Lord, we beseech thee graciously to give heed to the devotion of thy people; That as they by abstinence do mortify themselves in the body, so by the fruit of good works they may be refreshed in mind; Through. *Gr.*

Enlighten our minds, O Lord, we beseech thee, with the clear brightness of thy holy light: That we may both be enabled to see what things we ought to do, and also may have strength to do the things that are right; Through. *Gr.*

THURSDAY.

COLLECT.

O Almighty and everlasting God, who hast made the practice of fasting and the giving of alms to be to us thy humble servants wholesome remedies of sin; Grant that we may ever devoutly serve thee both in body and mind; Through.

SECRET.

O Lord, we beseech thee, may the sacrifices which are offered during this our wholesome fast avail to the furtherance of our salvation; Through. *G.*

POST-COMMUNION.

Replenish us, O Lord, we beseech thee, with thine abundant gifts, and as thou dost support us by thy watchful care in things temporal, so renew us also with thy grace in things eternal; Through. *L.*

FOR THE PEOPLE.

Grant, we beseech thee, O Lord, to thy Christian people [especially ——] that they may both hold fast the truths which they profess, and also may devoutly love the heavenly gift whereof they are made partakers; Through. *G*

Friday in the Lent Ember Week.

COLLECT.

Be favourable, O Lord, we beseech thee, to thy people; And as thou makest them to be devoutly given to serve thee, so of thy tender mercy do thou cherish and defend them; Through. *Gr.*

SECRET.

Receive, O Lord, we beseech thee, our oblations in this our service, and graciously sanctify these thine own gifts; Through. *Gr.*

POST-COMMUNION.

Lord, through the saving power of this mystery may our sins be cleansed away, and our rightful desires fulfilled; Through. *Gr.*

FOR THE PEOPLE.

Preserve thy people, O Lord, we beseech thee, and deliver them from all the adversities which they deserve: That in peace and quietness they may serve thee with a devout mind; Through. *Gr.*

Saturday in the Lent Ember Week.

COLLECTS.

O Lord, we beseech thee, favourably regard thy people: And mercifully turn away from them the scourges of thy wrath; Through. *Gr.*

O God, who through things temporal dost lead us onward unto things eternal, extend thy gracious mercy unto us who are striving to attain thy heavenly promises: And forasmuch as it is only of

thy gift that we believe in thee, so let all our whole living be also unto thee; Through.

Look upon us, O God, our protector; that we who are oppressed with the weight of our own evils, may through thy mercy be enabled to attend upon thee with a free heart; Through. *Gr.*

Assist us mercifully, O Lord, in these our supplications; That of thy good gift we may be both humble in prosperity and hopeful in adversity; Through. *Gr.*

O God, who sufferest not transgressors to perish, but waitest that they may be converted and live, stay, we beseech thee, the vengeance due for our sins; And mercifully grant that we may not by dissembling increase our punishment, but rather by self-denying amendment of life may be fitted to receive forgiveness; Through the merits and satisfaction of our only Saviour, thy blessed Son our Lord. Amen.

SECRET.

By these oblations now lying before thee, sanctify, O Lord, we beseech thee, this our fast; That we may receive an inward blessing from that which we do outwardly observe; Through. *Gr.*

POST-COMMUNION.

Defend, O Lord, with thy unceasing care us whom by this divine mystery thou dost refresh: And as thou hast imbued us with thy heavenly teaching, so bless us evermore with thy saving consolations; Through.

FOR THE PEOPLE.

Let thy longed-for blessing, O Lord, establish thy faithful people, and cause that they may never be at variance with thy will, and evermore may rejoice in thy goodness; Through. *G.*

The second Sunday in Lent.

THE COLLECT.

ALMIGHTY God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; Through Jesus Christ our Lord. Amen.

THE EPISTLE. 1 Thess. iv. 1.

WE beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk, and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God; that no man go beyond and defraud his brother in any matter; because that the Lord is the avenger of all such, as we also have forewarned you, and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth despiseth not man, but God, who hath also given unto us his Holy Spirit.

THE GOSPEL. S. Matth. xv. 21.

JESUS went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of

the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him saying, Send her away; for she crieth after us. But he answered and said, I am not sent, but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

SECRET.

Receive, O Lord, with favour these gifts of thy holy Church, which thou of thy mercy both givest us to offer, and also makest by thy power to pass into the mystery of our salvation; Through. *L.*

POST-COMMUNION.

O Lord, we beseech thee, let the grace of the holy Body and Blood which we have received quicken us unto life; And what in mystic actions it promises may it freely bestow upon us in everlasting effects; Through.

FOR THE PEOPLE.

O Lord, we beseech thee mercifully to cast thy bright beams of light upon thy Church; That by stedfast obedience to the good pleasure of thy will, it may attain to the full partaking of thy good things; Through. *G.*

BENEDICTION.

May God, the lover and sanctifier of self-denial and of all other virtues, sanctify us with his blessing. Amen.

May he kindle in us a pious feeling of devotion, and grant a gracious hearing to our prayers. Amen.

To the end that our minds, being cleansed by unfeigned self-discipline, may be blessed with an abundant increase of all good gifts. Amen.

The second Week in Lent.

MONDAY.

COLLECT.

Grant, we beseech thee, Almighty God, that as we thy family by outward abstinence do mortify the flesh, so by following after righteousness we may also fast inwardly from sin; Through. *Gr.*

SECRET.

Lord, may this offering of propitiation and of praise render us worthy objects of thy reconciled favour; Through. *Gr.*

POST-COMMUNION.

Lord, may this communion cleanse us from sin, and make us partakers of thy heavenly blessings; Through. *Gr.*

FOR THE PEOPLE.

O Lord, we beseech thee, mercifully assist thy suppliant people; And of thy continual pity support our weakness among the snares of this sinful world; Through. *Gr.*

TUESDAY.

COLLECT.

Grant us, O Lord, we beseech thee, the full advantage of this holy season as a helpful means of grace; That by thy working within us we may be enabled to fulfil those things which of thy holy inspiration we perceive we ought to do; Through. *Gr.*

SECRET.

Lord, do thou, our reconciled Father, work in us by these mysteries the inward sanctification which thou re-

quirest; That they may both cleanse us altogether from earthly faults, and bring us safely to thy heavenly blessings; Through. *L.*

POST-COMMUNION.

O Lord, we beseech thee that what we have now received from thy holy altar may be to us a healing medicine both of body and of mind; That we, being strengthened by partaking of so great a means of grace, may be by no adversities worn out or overcome; Through.

FOR THE PEOPLE.

Be favourable, O Lord, to these our supplications, and heal the weaknesses of our souls; That we may receive from thee the remission of our sins, and evermore rejoice in thy blessing; Through.

WEDNESDAY.

COLLECT.

Look mercifully, O Lord, on us thy people; And as thou commandest us self-denial in carnal food, so do thou grant unto us also to abstain from wickedness and sin; Through. *Gr.*

SECRET.

Look favourably, O Lord, on the offerings we now present before thee: And through this our sacred intercourse with thee do thou mercifully loose the bands of our sins; Through. *Gr.*

POST-COMMUNION.

O Lord, we beseech thee, may the constant reception of this holy mystery be profitable to our souls; That we, being cleansed from the remains of our old and unrenewed condition, may grow up unto larger measures of the new nature which thou hast given us in Christ thy Son; Through him who liveth.

FOR THE PEOPLE.

O God, the lover and restorer of innocence, direct unto thyself the hearts of us thy servants; That the fervour of thy Spirit which thou hast communicated to our souls may make us both stedfast in the faith, and also active in good works; Through Jesus Christ Thy Son, who liveth. In the unity of the same. *Gr.*

THURSDAY.

COLLECT.

Grant us, O Lord, we beseech thee, the help of thy heavenly grace; That we, being duly given to fasting and prayer, may be delivered from all enemies both of soul and body; Through. *Gr.*

SECRET.

O God, to whom, now that the many and various sacrifices of old time are ended, we offer and present the one and only Victim once offered on the cross, Mercifully assist the prayers conceived by thine own inspiration, and cause that the desires of us who trust in thee may be fulfilled, and our sins may be done away; Through.

POST-COMMUNION.

O Lord, we beseech thee, let not thy grace forsake us; but may it both make us more perfectly devoted unto thy holy service, and also ever bring to us thy ready help, and defend us from all adversities; Through. *Gr.*

FOR THE PEOPLE.

Regard, O Lord, thy servants [especially ——], and bestow upon them thy continual kindness for which they continually ask; That, as they do glory in thee their Creator and their Guide, so thou wouldest restore unto them the fulness of thy spiritual blessings, and also wouldest preserve unto them what thou dost restore; Through. *L.*

FRIDAY.

COLLECT.

Grant, we beseech thee, Almighty God, that we, being cleansed by the holy fast, may be by thee enabled to come with pure minds to the holy festival which is drawing on; Through. *Gr.*

SECRET.

May the virtue of the One Sacrifice, O God, in which alone we trust, continually abide within us; And do thou vouchsafe unto us its manifold benefits; Through him who once for all was offered on the cross, even Jesus Christ, thine only Son our Lord. Amen. *Gr.*

POST-COMMUNION.

O Lord, we beseech thee, grant that we, who have now received the pledge of everlasting salvation, may so live agreeably to our profession that we may finally attain thy promises; Through. *Gr.*

FOR THE PEOPLE.

Grant, we beseech thee, O Lord, to thy people health both of body and soul; That they being constant in the practice of good works, may evermore be defended by thy mighty power; Through. *Gr.*

SATURDAY.

COLLECT.

Grant, O Lord, we beseech thee, that our fasting may have a wholesome effect upon us; That the mortification which we practise in the flesh may avail towards the strengthening of our souls; Through. *L.*

SECRET.

Look favourably, O Lord, on these our sacrifices, and grant that we who pray to be absolved from our own offences may not be afflicted by those of others; Through. *Gr.*

POST-COMMUNION.

O Lord, we beseech thee, let the heavenly taste of thy sacrament reach unto the inmost recesses of our hearts, that we may in deed and truth partake of its blessedness; Through. *Gr.*

FOR THE PEOPLE.

O Lord, we beseech thee, guard thy whole family with thy continual pity; That as we do lean only on the hope of thy heavenly grace, so we may ever be defended by thy heavenly protection; Through. *Gr.*

The third Sunday in Lent.

THE COLLECT.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies; Through Jesus Christ our Lord. Amen.

THE EPISTLE. Ephes. v. 1.

BE ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks: for this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them: for ye were sometimes darkness, but now are ye light in the Lord: walk as children of light; (for the fruit of the Spirit is in all goodness, and righteousness, and truth;) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather

reprove them: for it is a shame even to speak of those things which are done of them in secret. But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.

THE GOSPEL. S. Luke xi. 14.

JESUS was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of the devils. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say, that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me is against me: and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return into my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there; and the last state of that man is worse than the first. And it came to pass, as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed are they that hear the word of God, and keep it.

SECRET.

Accept, O Lord, we beseech thee, the gifts of thy devout servants: And of thy mercy purify us who serve at the divine mysteries; Through. *Gr.*

POST-COMMUNION.

Grant, O Lord, we beseech thee, that we, to whom thou givest to partake of so great a mystery, may of thy clemency be delivered from all guilt and danger; Through. *Gr.*

FOR THE PEOPLE.

O Lord, let thy heavenly favour exalt the people that serveth thee, and make them to be ever obedient unto thy commandments; Through. *Gr.*

BENEDICTION.

May God Almighty mercifully accept our fast, and make us worthy of his blessing. Amen.

May he by the gift of self-denial so fence our minds against sin, and by the teaching of his precepts so instruct them, and fulfil them with the grace of love, as to render us in all things well-pleasing unto himself. Amen.

To the end that, after having devoutly observed the time of this Lenten fast, we may be enabled to keep the paschal festival with cleansed minds. Amen.

The third Week in Lent.

MONDAY.

COLLECT.

O Lord, we beseech thee mercifully to pour thy grace into our hearts; That like as we do abstain from bodily food, so we may also refrain ourselves from all hurtful excesses; Through. *L.*

SECRET.

Grant, O Lord, that the gift, which of our humble service we offer unto thee, may be unto us a healthful sacrament; Through. *Gr.*

POST-COMMUNION.

Grant, we beseech thee, Almighty and merciful God, that that which outwardly with our mouth we have taken we may with pure mind inwardly receive; Through. *Gr.*

FOR THE PEOPLE.

O Lord, we beseech thee, let thy mercy help us; That of thy protection we may be delivered from the dangers which for our sins are hanging over us; Through.

Grant, O Lord, that thy family may be continually trained up in good works: And do thou both refresh them by thy present help, and mercifully bring them to thy future joys above; Through. *Gr.*

TUESDAY.

COLLECT.

Hear us, O God Almighty and most merciful, and of thy favour grant us the gift of wholesome self-denial; Through. *Gr.*

SECRET.

Lord, we beseech thee, may the saving effects of our redemption flow to us through these thy sacraments; That so the weakness of our mortal nature may be both kept from wandering from thy paths, and also guided evermore to all things healthful; Through. *Gr.*

POST-COMMUNION.

Cleansed by the sacred mysteries, O Lord, we pray thee that we may attain both pardon and grace; Through. *L.*

FOR THE PEOPLE.

Defend us, O Lord, by thy protection, and keep us evermore from all iniquity; Through.

Grant, we beseech thee, O merciful God, that thy people may be ever devoutly given to serve thee; And of thy mercy may unceasingly obtain whatsoever is profitable for them; Through. *G.*

WEDNESDAY.

COLLECT.

Grant to us, O Lord, we beseech thee, that we, being disciplined by wholesome fasting, and abstaining also from all hurtful things, may obtain more readily thy gracious favour; Through. *Gr.*

SECRET.

Accept, we beseech thee, O Lord, the prayers and sacrifices of thy people: And defend us who celebrate thy mysteries from all dangers; Through. *Gr.*

POST-COMMUNION.

O Lord, we beseech thee, let thy heavenly table from which we have been fed both strengthen and sanctify us, and so cleanse us from all our errors that we may be made meet for thy promised joys above; Through. *Gr.*

FOR THE PEOPLE.

Grant, we beseech thee, Almighty God, that we who seek the favour of thy protection may be delivered from all evils, and serve thee with a quiet mind; Through. *Gr.*

Defend thy family, O Lord, and keep us, who humble ourselves before thee with our whole heart, from all fear of the enemy: nor let thy blessings

be hardly obtained by us for whom both thy saints and the angelic powers do supplicate thy mercy; Through. *G.*

THURSDAY.

COLLECT.

Grant, we beseech thee, Almighty God, that our devout observance of the fast may both cleanse us, and render us acceptable unto thy divine majesty; Through.

SECRET.

Make us, O Lord, we beseech thee, with pure minds to approach the holy mysteries; That we may ever render unto thee an acceptable service; Through.

POST-COMMUNION.

May the solemn reception of thy sacrament, O Lord, both cleanse us with its mysterious effect, and also defend us by its abiding virtue; Through. *Gr.*

FOR THE PEOPLE.

Preserve thy people, O Lord, we beseech thee [especially——], and multiply upon them the gifts of thy heavenly grace; That they being free from all offences may not be destitute of thy help in this life, and may hereafter rejoice in the lasting blessings of that which is to come; Through.

FRIDAY.

COLLECT.

Assist our fasting, O Lord, we beseech thee, with thy gracious favour; That like as we do practise abstinence outwardly in our bodies, so we may also fast from sin inwardly in our souls; Through.

SECRET.

Favourably give heed, O Lord, to the gifts we consecrate; That they may both be acceptable unto thee, and also salutary to ourselves; Through.

POST-COMMUNION.

May the reception of this sacrament, O Lord, both cleanse us from sin, and bring us unto thy heavenly kingdom; Through.

FOR THE PEOPLE.

Grant, we beseech thee, Almighty God, that we, who do put our trust in thy protection, may by thy help be enabled to conquer all things that oppose us; Through.

SATURDAY.

COLLECT.

Grant, we beseech thee, Almighty God, that as we do mortify the flesh by abstinence from food, so we may also fast from sin by following after righteousness; Through. *Gr.*

SECRET.

O Lord, we beseech thee, let this our service which we render during our solemn fast be pleasing unto thee: And that it may become more acceptable unto thee, grant that we may offer it with purified and chastened minds; Through.

POST-COMMUNION.

We beseech thee, Almighty God, that we may be reckoned among his members in whose Body and Blood we have communicated, even Jesus Christ thy Son our Lord, Who liveth. *L.*

FOR THE PEOPLE.

Stretch forth, O Lord, to thy faithful people the right hand of thy heavenly help: And grant that they may both seek thee with their whole heart, and also may obtain the things for which they devoutly pray; Through. *Gr.*

The fourth Sunday in Lent.

THE COLLECT.

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; Through our Lord and Saviour Jesus Christ. Amen.

THE EPISTLE. Gal. iv. 21.

TELL me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman was born after the flesh; but he of the free-woman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free; which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit; even so it is now. Nevertheless, what saith the scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

THE GOSPEL. S. John vi. 1.

JESUS went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the Passover, a feast of the Jews, was nigh. When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said,

This is of a truth that Prophet that should come into the world.

SECRET.

Grant, we beseech thee, O Lord, that we may ever rejoice to be occupied in the solemnities of thy holy worship, and also in body and mind alike may be duly fitted for the holy mysteries; Through.

POST-COMMUNION.

Grant, we beseech thee, O merciful God, that thy holy things wherewith we are continually filled may both be handled by us with unfeigned reverence, and also partaken of with faithful mind; Through.

FOR THE PEOPLE.

O God, who by thy mighty power didst feed a great multitude of people in the wilderness, Provide us also with spiritual food, that we faint not in our passage through this transitory life; Who livest. *Gr.*

BENEDICTION.

May God, who has vouchsafed to bring us half way through the days of Lent, vouchsafe also to bless us with his pitying mercy. Amen.

May he mercifully accept our self-denial in the past, and render it well-pleasing unto himself in the future; And enable us not only to deny ourselves in food, but also wholly to abstain from sin. Amen.

To the end that, with hearty thanks for the past and future good fruits of this grace, we may attain without loss to the holy paschal feast. Amen.

The fourth Week in Lent.

MONDAY.

COLLECT.

Grant, we beseech thee, Almighty God, that we who year by year devoutly observe the season of the fast, may be enabled to please thee both in body and mind; Through. *Gr.*

SECRET.

Lord, we beseech thee by these mysteries to bring it to pass that we may ever offer these gifts to thee with prepared minds; Through.

POST-COMMUNION.

O Lord, we beseech thee by thy help to sustain those whom thou renewest through thy divine sacraments: And as thou dost refresh us with the blessings of time, so do thou feed us also with those that endure unto everlasting life; Through.

FOR THE PEOPLE.

O Lord, we beseech thee, graciously hear our supplication: And as thou hast given us an hearty desire to pray, so give us also the help of thy defence; Through.

TUESDAY.

COLLECT.

Grant, we beseech thee, O Lord, that this solemn fast which we observe may both avail to our advancement in all holy conversation and godliness; And also may procure for us the help of thy continual favour; Through. *G.*

SECRET.

Look favourably, O Lord, we beseech thee, on the offerings of thy believing people; That as they are presented with the devout worship and prayers of us thy humble servants, so they may of thee be favourably accepted; Through.

POST-COMMUNION.

May the holy food and spiritual drink so profit us, we beseech thee, O Lord, that it may both protect us in this present transitory life, and also help us unto life eternal; Through.

O Lord, we beseech thee, let not that which thou hast provided as a healing remedy for thy faithful people, be for judgment unto us who have partaken of the heavenly gifts; Through. *L.*

FOR THE PEOPLE.

Be merciful, O Lord, to thy people, and of thy pity grant relief unto us who are wearied with continual troubles; Through.

Let thy right hand, O Lord, we beseech thee, protect thy people that prayeth [especially ——]: And do thou

of thy mercy so discipline and cleanse them, that they may be refreshed with thy comforts now, and advance towards the blessings to be enjoyed hereafter; Through. *G.*

WEDNESDAY.

COLLECT.

Grant, we beseech thee, Almighty God, that we who by fasting do mortify the flesh may be inwardly gladdened by a holy feeling of devotion; That our earthly affections being subdued, we may the more readily embrace the things of heaven; Through. *Gr.*

SECRET.

We humbly entreat thee, Almighty God, that by these sacrifices our sins may be cleansed, since thus it is thou givest us true health and soundness both of body and of mind; Through. *Gr.*

POST-COMMUNION.

May the sacraments which we have taken, O Lord our God, both fill our souls with spiritual nourishment, and also help and defend our bodies; Through. *Gr.*

FOR THE PEOPLE.

Let the ears of thy mercy, O Lord, be open to the prayers of thy suppliant people: And that thou mayest grant them the things that they desire, make them to ask what is well-pleasing unto thee; Through. *Gr.*

THURSDAY.

COLLECT.

O God, who through the ordinance of fasting dost graciously vouchsafe both rewards to the righteous and forgiveness to penitent sinners, Have mercy upon us thy humble servants, and grant that our confession of our guiltiness may avail towards the procuring for us the pardon of our sins; Through. *Gr.*

SECRET.

Purify us, O merciful God, that the prayers of thy Church, which are ever pleasing unto thee, and which now commend to thee these holy gifts, may, through the more perfect cleansing of our minds, be still more pleasing; Through. *L.*

POST-COMMUNION.

Having received thy heavenly gifts, we beseech thee, O Lord, that thou suffer not that to prove to us for judgment which thou hast provided for thy faithful for their healing; Through. *L.*

FOR THE PEOPLE.

O God, the Ruler and Teacher of thy people, drive away from them the sins whereby they are assaulted; That they may ever be well-pleasing unto thee, and always in safety under thy continual protection; Through. *G.*

FRIDAY.

COLLECT.

O God, who renewest the world by sacraments of unspeakable mystery, Grant, we beseech thee, that thy Church may both be advanced by thy means of grace towards eternity, and also may not be destitute of thy help in time; Through. *Gr.*

SECRET.

O Lord, we beseech thee, may the gifts we offer be for our cleansing, and make thee ever favourable unto us; Through. *Gr.*

POST-COMMUNION.

Grant, O Lord, we beseech thee, that the participation of this sacrament may both unceasingly deliver us from the guilt of our own offences, and also defend us from all adversities; Through. *Gr.*

FOR THE PEOPLE.

Grant we beseech thee, Almighty God, that we, who being conscious of our own weakness, do trust only in thy mighty power, may evermore rejoice in thy protection; Through. *Gr.*

SATURDAY.

COLLECT.

Let our devout obedience, O Lord, we beseech thee, be rendered fruitful by thy heavenly grace, forasmuch as the fast which we have undertaken

cannot profit us unless it be mercifully accepted of thee; Through. *Gr.*

SECRET.

Be thou appeased, O Lord, we beseech thee, by the acceptance of these oblations: And also of thy mercy subdue unto thyself our rebellious wills; Through. *Gr.*

POST-COMMUNION.

O Lord, we beseech thee, let thy holy things which we have received be for our cleansing; and by the healing virtue of their operation make thee favourable and gracious unto us; Through.

FOR THE PEOPLE.

O God, who willest rather to pity than to be angry with them that hope in thee, Grant us worthily to bewail the evil we have done; That we may be able to find the comfort of thy grace; Through. *Gr.*

The fifth Sunday in Lent.

THE COLLECT.

WE beseech thee, Almighty God, mercifully to look upon thy people; That by thy great goodness they may be governed and preserved evermore, both in body and soul; Through Jesus Christ our Lord. Amen.

THE EPISTLE. Heb. ix. 11.

CHRIST being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building; neither by the blood of goats and calves; but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

THE GOSPEL. S. John viii. 46.

JESUS said, Which of you convinceth me of sin? and if I say the truth, why do ye not believe me? He that is of God heareth God's words; ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory; there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil: Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he

shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing; it is my Father that honoureth me, of whom ye say, that he is your God: yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you; but I know him, and keep his saying. Your father Abraham rejoiced to see my day, and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple.

SECRET.

O Almighty God, look mercifully on the offerings of thy believing people; And grant that we, whom thou hast willed to be made entirely free by the Cross and Passion of thy beloved Son, may by no chains of this world be held in bondage; Through.

POST-COMMUNION.

Assist us, we beseech thee, O Lord our God; And as thou hast refreshed us by thy mysteries, so do thou defend us by thy continual help; Through. *L.*

FOR THE PEOPLE.

Grant us, O Lord, we beseech thee, the grace of persevering service according to thy will; That in our days the people that serveth thee may both be multiplied in number, and also grow in grace; Through. *Gr.*

BENEDICTION.

May the Lord kindle within us a fervent love of himself, and through our observance of the fast pour down upon us the gift of his abundant blessing. Amen.

May we in such wise present before him the offering of our self-denial, as to please him with the sacrifice of a broken and contrite heart. Amen.

To the end that our prayers, supported by the wings of fasting and of alms, may rise to the ears of our Maker, that he may make us heirs of everlasting blessedness, and fellow-citizens with the saints above. Amen.

The fifth Week in Lent.

(*Called "Passion Week" in the Ancient Service-Books.*)

MONDAY.

COLLECT.

O Lord, we beseech thee, sanctify our fast; And mercifully grant us forgiveness of all our faults; Through. *Gr.*

SECRET.

We offer thee, O Lord, the sacrifice of praise for thy past blessings vouchsafed unto us: Grant, we beseech thee, that we may with true and free hearts partake of that which thou dost offer us; Through.

POST-COMMUNION.

O Lord, we beseech thee, may the salutary partaking of thy sacrament afford to us both cleansing and healing; Through. *Gr.*

FOR THE PEOPLE.

Grant to thy people, O Lord, we beseech thee, the Spirit of truth and peace [especially to ——]; That they may know thee with their whole mind, and may with pious devotion practise such things as are well-pleasing unto thee; Through. Who liveth. In the unity of the same.

TUESDAY.

COLLECT.

O Lord, we beseech thee, let our fasting be acceptable unto thee, and

both by cleansing away our sins prepare us to receive thy grace, and also advance us towards thy heavenly blessings; Through.

SECRET.

We bring, O Lord, before thee offerings for sacrifice, which we pray may be the means of conveying to us comfort in this transitory life; That so we may not be without a sure hope of thine eternal promises; Through. *L.*

POST-COMMUNION.

Grant, we beseech thee, Almighty God, that we who are continually performing thy divine service, may be made more worthy to draw near to thy heavenly gifts; Through.

FOR THE PEOPLE.

O Lord, we beseech thee, deliver thy people that prayeth both from its sins and also from its enemies; That we living unto thee in all holy conversation and godliness may be disturbed by no adversities; Through. *G.*

WEDNESDAY.

COLLECT.

Bless this our fast, O God, and mercifully enlighten the hearts of thy faithful servants: And as thou givest them an hearty desire to pray, so do thou graciously vouchsafe a favourable hearing to their prayers; Through. *G.*

SECRET.

Grant, we beseech thee, most merciful God, that we may present before thee our memorial sacrifice of propitiation and of praise with true and unfeigned devotion; Through him who once for all did offer himself for all, even Jesus Christ thy blessed Son our Lord. Amen.

POST-COMMUNION.

Having received the benediction of the heavenly gift, we humbly entreat thee, Almighty God, that this same gift may be to us the cause both of inward blessing and of spiritual health; Through. *L.*

FOR THE PEOPLE.

O Lord, we beseech thee, let thy hoped-for mercy come to thy suppliant people, and of thine heavenly bounty be richly showered upon them; To the end that they may both ask such things as are rightly to be desired, and also may obtain the things they ask; Through.

THURSDAY.

COLLECT.

Grant, we beseech thee, Almighty God, that as the excellence of human nature was wounded by indulgence, so by the practice of a healing self-denial it may be restored; Through. *L.*

SECRET.

O Lord our God, who hast willed that these thy creatures of bread and wine, which thou hast created for the support of our weakness, should be hallowed as gifts unto thy most holy Name: Grant, we beseech thee, that they may be made both a help to us in this present life, and also a pledge of eternal blessedness hereafter; Through. *L.*

POST-COMMUNION.

That which outwardly with our mouth we have taken, grant, Lord, we may with pure mind inwardly receive: And may the gift vouchsafed in this life be healing and salvation for the life to come; Through. *L.*

FOR THE PEOPLE.

Be favourable, O Lord, to thy people; And grant that they, eschewing all that displeaseth thee, may the more be filled with the delights of thy commandments; Through.

FRIDAY.

COLLECT.

O Lord, we beseech thee, mercifully to pour thy helping grace into our hearts; That we, checking our sins by voluntary self-denial, may mortify ourselves in this life, and not be sentenced to eternal punishment hereafter; Through. *Gr.*

SECRET.

Grant to us, we beseech thee, O merciful God, that we may ever worthily serve at thy holy altar, and, by our

continual partaking thereof, may be kept in the state of grace; Through. *Gr.*

POST-COMMUNION.

Let the sacrifice, O Lord, whereof we have partaken, continually defend us, and ever drive far from us all that may hurt us; Through. *L.*

FOR THE PEOPLE.

Grant us, O Lord, we beseech thee, both pardon of our sins, and growth in grace: And that thou mayest more abundantly bestow thy gifts upon us, make us more obedient unto thy commandments; Through.

SATURDAY.

COLLECT.

O Lord, we beseech thee, let the people that is dedicated unto thee increase in the feeling of sincere devotion; That as it becomes more acceptable unto thy divine majesty, so it may continually be blessed with greater gifts; Through.

SECRET.

Accept, Almighty Creator, the gifts which through thy bountiful goodness we with fasting present unto thee: And as thou hast given them unto us for our support in this transitory life, so do thou mercifully change them for our use towards the life eternal; Through.

POST-COMMUNION.

We beseech thee, O Lord our God, that we who are refreshed with the richness of the heavenly gift may ever live by our partaking of the same; Through. *L.*

FOR THE PEOPLE.

Let thy right hand, O Lord, we beseech thee, protect thy people that prayeth, and mercifully guide them in the way of holiness: That they may both be sustained by thy consolations in this present life, and also advance towards the blessings of that which is to come; Through. *L.*

The Sunday next before Easter.

[*VESTRY PRAYERS ON PALM SUNDAY.*

O Lord Jesu Christ, Son of the living God, Creator and Redeemer of the world, who, for our deliverance and salvation, didst vouchsafe to come down from the highest heaven, to take our flesh, and to suffer death for us; Who also, when of thine own free will thou drewest near to the place of thy Passion, didst will to be met by the people with branches of palm, and with loud voice to be saluted as the blessed King that cometh in the name of the Lord; Vouchsafe now graciously to accept the homage of our praise, and to sanctify us with thy heavenly blessing; That we may obtain remission of our sins and the rewards of eternal life; For thy merits' sake, O Jesus Christ our Saviour, Who, with the Father and the Holy Ghost, livest. *S.*

O God, whose blessed Son came down from heaven to earth for the salvation of the human race, and, as the hour of his Passion drew nigh, vouchsafed to approach Jerusalem sitting on an ass, and to be saluted King by the rejoicing multitudes; Increase the faith of them that believe in thee, and mercifully hear the prayers of thy people that prayeth. Let thy blessing come upon us, O Lord; and grant that, like as the children of the Hebrews did meet thy Son Jesus Christ with the branches of palm, and cried before him, Hosanna in the highest, so we may meet him with the fruit of good works, and attain, through him, to everlasting joy; Who liveth. *S.*]

THE COLLECT.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we

may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. Amen.

THE EPISTLE. Philip. ii. 5.

LET this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

[NOTE.—*The present English Use has no allusion to the Palm Sunday Procession, except the Lesson* (S. Luke xix. 28) *at First Evensong. It also always implies Matins before Holy Communion; for example, on this Sunday it implies the reading of the Matins Lesson,* S. Matth. xxvi., *before the Gospel of the day. For these reasons, at an early Communion on Palm Sunday it might be permissible to read the Gospel for Advent Sunday, or else the following, which is the Sarum Lesson in the Service for the Blessing of the Palms.*

THE GOSPEL. S. John xii. 12.

ON the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. For this cause the people also met him, for that they heard that he had done this miracle.]

THE GOSPEL. S. Matth. xxvii. 1.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus, to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the

temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potter's field, as the Lord appointed me.) And Jesus stood before the governor; and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word, insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgement-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews.

And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out they found a man of Cyrene, Simon by name; him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled, which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him; one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others, himself he cannot save: if he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a spunge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

SECRET.

To thee, O God, the Father Almighty, we offer the paschal whole burnt-offering of the Immaculate Lamb: And we beseech thee that thou wouldest deliver

us by his blood from the ravages of the destroyer, and bring us safely into the promised land; Through the same.

POST-COMMUNION.

Give gracious heed, O Lord, we beseech thee, to thy faithful people; That they, devoutly commemorating the beginnings of their redemption, may profit by thy strengthening virtue of those things whereby they have been refreshed; Through.

FOR THE PEOPLE.

O God, who for our salvation didst send thy Son our Lord Jesus Christ into this world to humble himself to us, and to bring us back to thee; Before whom, when he was coming to Jerusalem to fulfil the Scriptures, the crowd of believing people devoutly spread their garments with branches of palm trees in the way; Grant, we beseech thee, that we may prepare before him the way of faith, and removing therefrom every stone of stumbling and rock of offence, may attend before thee with the fruitful branches of righteous works, that we may be worthy to follow his steps; Who liveth. *R.*

BENEDICTION.

May God Almighty bless us who seek to please him by the self-denial of fasting and the devout observance of this present season. Amen.

May he grant, that, like as the people of the Hebrews met him with branches of palm, so we also may be enabled after our departure to appear before him with the palm of victory, and the fruit of good works. Amen.

And may we, who with simple heart believe the sufferings of his only-begotten Son, and seek devoutly to ponder them with reverent mind, be so supported by his help, that we may attain to the festival of his resurrection, and to the enjoyment of our everlasting reward. Amen.

Monday before Easter.

FOR THE EPISTLE. Isai. lxiii. 1.

WHO is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour.

In all their affliction he was afflicted, and the angel of his presence saved them: in his love, and in his pity, he redeemed them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his Holy Spirit; therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his Holy Spirit within him? that led them by the right hand of Moses, with his glorious arm, dividing the water before them, to make himself an everlasting name? that led them through the deep as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people, to make thyself a glorious name. Look down from heaven, and behold from the habitation of thy holiness, and of thy glory: where is thy zeal, and thy strength, the sounding of thy bowels, and of thy mercies towards me? Are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer, thy name is from everlasting. O Lord, why hast thou made us to err from thy ways? and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. We are thine: thou never barest rule over them; they were not called by thy name.

THE GOSPEL. S. Mark xiv. 1.

AFTER two days was the feast of the Passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast-day, lest there be an uproar of the people. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? for it might have been sold for more than three hundred pence, and have been given to the poor: and they murmured against her. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me: for ye have the poor with you always, and whensoever ye will ye may do them good; but me ye have not always. She hath done what she could; she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of

for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests to betray him unto them. And when they heard it they were glad, and promised to give him money. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water; follow him: And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will show you a large upper-room furnished, and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. And as they sat, and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? and he answered and said unto them, It is one of the twelve that dippeth with me in the dish. The Son of Man indeed goeth, as it is written of him: but woe to that man by whom the Son of Man is betrayed: good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had sung an hymn they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But, after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy, and saith unto them, My

soul is exceeding sorrowful unto death; tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless, not what I will, but what thou wilt. And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of Man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come he goeth straightway to him, and saith, Master, Master; and kissed him. And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered, and said unto them, Are ye come out as against a thief, with swords and with staves, to take me? I was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: and he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest: and with him were assembled all the chief priests, and the elders, and the scribes. And Peter followed him afar off, even into the palace of the high priest; and he sat with the servants, and warmed himself at the fire. And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against

thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands. And as Peter was beneath in the palace there cometh one of the maids of the high priest; and when she saw Peter warming himself she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilæan, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

COLLECT.

Grant, we beseech thee, Almighty God, that we, who amid so many adversities do falter through our weakness, may, by our pleading of the sufferings of thy only-begotten Son, most mercifully be relieved; Through the same.

SECRET.

Grant, O Lord, that the one and only sacrifice, wherein, by the death of our Lord Jesus Christ, we being enemies were reconciled unto thee, may likewise render thy faithful people well-pleasing unto thy divine majesty; Through the same.

POST-COMMUNION.

Refreshed by the saving gift, O Lord, we humbly entreat thy mercy; That through this same sacrament whereby in this transitory life thou strengthenest us, thou wouldest also make us partakers of life eternal; Through.

FOR THE PEOPLE.

Help us, O God our Saviour, and grant that we may come with joy to the commemoration of those acts of mercy whereby thou didst vouchsafe to restore us; Through.

Tuesday before Easter.

FOR THE EPISTLE. Isai. l. 5.

THE Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and

spitting. For the Lord God will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? Let us stand together; who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? Lo, they all shall wax old as a garment: the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

THE GOSPEL. S. Mark xv. 1.

AND straightway in the morning the chief priests held a consultation with the elders, and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing: so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude, crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he knew that the chief priests had delivered him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the hall, called Prætorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head: and began to salute him, Hail, King of the Jews. And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. And when

they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave him to drink wine mingled with myrrh; but he received it not. And when they had crucified him they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucify two thieves, the one on his right hand, and the other on his left. And the Scripture was fulfilled, which saith, And he was numbered with the transgressors. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves, with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him. And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, *Eloi, Eloi, lama sabachthani?* which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran and filled a spunge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the vail of the temple was rent in twain from the top to the bottom. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

COLLECT.

Almighty and everlasting God, grant us so to celebrate the mysteries of the Passion of our Lord, that we may be made worthy to receive forgiveness; Through the same. *Gr.*

SECRET.

Sanctify, O Lord, we beseech thee, the oblations of thy people who are dedicated unto thee; That we being cleansed from the corruption of our former earthly life, may be renewed by continual advances in the life of heaven; Through.

POST-COMMUNION.

Grant, O Lord, we humbly beseech thee, to us who now are filled with the grace of thy holy gift, that as we have joyfully and devoutly received it with our bodily taste, so we may also in our minds perceive its exceeding sweetness; Through. *G.*

FOR THE PEOPLE.

Let thy pity, O God, both cleanse us thoroughly from the enticements of our old nature, and render us capable of a renewal unto holiness; Through. *Gr.*

Wednesday before Easter.

THE EPISTLE. Heb. ix. 16.

WHERE a testament is, there must also of necessity be the death of the testator: for a testament is of force after men are dead; otherwise it is of no strength at all whilst the testator liveth. Whereupon, neither the first testament was dedicated without blood: for when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament, which God hath enjoined unto you. Moreover, he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others: for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgement: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

THE GOSPEL. S. Luke xxii. 1.

NOW the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto

thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper-room furnished; there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me is with me on the table. And truly the Son of Man goeth as it was determined; but woe unto that man by whom he is betrayed. And they began to inquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee both into prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, That this that is written must yet be

accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives, and his disciples also followed him. And when he was at the place he said unto them, Pray, that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of Man with a kiss? When they who were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests, and captains of the temple, and the elders who were come to him, Be ye come out as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then took they him, and led him, and brought him into the high priest's house: and Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him, as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilæan. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly. And the men that held Jesus mocked him, and smote

him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people, and the chief priests, and the scribes, came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of Man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth.

COLLECT.

Grant, we beseech thee, Almighty God, that we who for our sinful excesses are in continual sorrow, may mercifully be delivered by the sufferings of thy Only-begotten; Through the same. *Gr.*

O God, who didst will that thy Son should undergo the torment of the cross for us, that thou mightest destroy the power of the enemy over us; Mercifully grant that we thy servants may attain to the grace and glory of his resurrection; Through the same.

SECRET.

Accept, we beseech thee, O Lord, the offered gift; And mercifully grant that we may by pious affections perfectly attain unto that salvation which in this mystery of the Passion of thy Son we now set forth; Through the same. *Gr.*

POST-COMMUNION.

Almighty God, we pray thee so to quicken our spiritual apprehension, that we may hopefully trust that thou, through that temporary death of thy Son which these mysteries do represent, hast given unto us the life that endures for ever; Through. *Gr.*

FOR THE PEOPLE.

Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross; Who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Gr.*

Thursday before Easter.

THE EPISTLE. 1 Cor. xi. 17.

IN this that I declare unto you, I praise you not; that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you, and I partly believe it. For there must be also heresies among you, that they who are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper: for in eating every one taketh before other his own supper; and one is hungry, and another is drunken. What, have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise

you not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge yourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

THE GOSPEL. S. Luke. xxiii. 1.

THE whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying, That he himself is Christ a King. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him, and said, Thou sayest it. Then said Pilate to the chief priests, and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilæan. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time. And when Herod saw Jesus he was exceeding glad; for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity be-

tween themselves. And Pilate, when he had called together the chief priests, and the rulers, and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. For of necessity he must release one unto them at the feast. And they cried out all at once, saying, Away with this man, and release unto us Barabbas: (who for a certain sedition made in the city, and for murder, was cast into prison.) Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify him, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified: and the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two other, malefactors, led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him; and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them, for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding; and the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the King of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself, and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds, but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise. And it was about the sixth hour: and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the vail of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things that were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

BEFORE THE CELEBRATION.

Conscious of our sinful thoughts and our shortcomings, we approach thee, O Lord, not to sacrifice to thee a bleeding victim, but with suppliant prayers to offer before thee in a heavenly mystery the Body of the everlasting and only Priest. Remember therefore, O Lord, what he endured for us, who bare our sins. Clothe thou us in the robe of righteousness, that none may sit down at thy supper without a wedding garment. Let the banquet of the New Testament abound with celestial joys. Far from us be the guile by which that wicked disciple was deceived. May there be in all true faith, sure hope, and pure love, that the conscience of none may be condemned by these spiritual sacraments, but that we all, cleansed by the sweetness of thy peace and love from all our faults, may venture even now on earth to call thee Father; Through the same. *M**.

COLLECT.

O God, from whom both Judas received the punishment of his guilt, and the penitent thief the reward of his confession, Grant unto us the full blessing of thy reconciled love; That as in the course of his Passion our Lord Jesus Christ did give unto them both the unlike reward of their deserts, so he may take away from us the faults of our old nature, and freely bestow upon us the grace of his resurrection; Through the same. *Gr.*

SECRET.

We beseech thee, O Lord, holy Father, almighty everlasting God, that he may render our sacrifice acceptable unto thee, who by the institution of this day taught his disciples that this should be done for the remembrance of him, even Jesus Christ thy Son our Lord; Who with thee. *Gr.*

POST-COMMUNION.

Refreshed with the life-giving sustenance, we beseech thee, O Lord our God, That, in the immortality which thou shalt give, we may hereafter attain unto that which in this time of our mortal life we do in mystery; Through. *L.*

FOR THE PEOPLE.

O only-begotten Son of God the Father, who for the salvation of the world didst vouchsafe to take upon thee the flesh of our humiliation; and by the grace of thy holy Incarnation, after man whom thou hadst formed was

deceived by the persuasion of the devil, didst mercifully enable him to retrace his steps towards the pathway to Paradise; who didst not disdain to wash the feet of thy disciples, that we, imitating thy holy example, might by thee be enabled to reign with thee; We entreat thee of thy mercy, O Almighty God, to blot out our sins and misdeeds, that we, being washed by thee from all our faults, may be made partakers with thy saints in thy heavenly kingdom; Who livest and reignest with the Father. *M.*

BENEDICTION.

May God, who willed that by the suffering of his only-begotten Son the old passover should be changed into the new, bless us; And grant to us, that having purged out the taint of the old leaven, we may be a new lump. Amen.

And may we, who with devout mind have come together to celebrate the supper of the Redeemer, carry away with us the abiding sweetness of his heavenly dainties. Amen.

And may we also be cleansed from the defilement of our sins by the assistance of his mercy, who, to set before us an example of humility, vouchsafed to wash the feet of his disciples. Amen.

Good Friday.

THE COLLECTS.

ALMIGHTY God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee; Through our Lord and Saviour Jesus Christ. Amen.

O MERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, Who liveth and reigneth with thee and the Holy Spirit, one God, world without end. Amen.

THE EPISTLE. Heb. x. 1.

THE law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect; for then would they not have ceased to be offered? because that the worshippers once purged should

have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt-offerings and sacrifices for sin thou hast had no pleasure: Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice and offering, and burnt-offerings, and offering for sin thou wouldest not, neither hadst pleasure therein, which are offered by the law: then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins. But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his foot-stool. For by one offering he hath perfected for ever them that are sanctified: Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love, and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

THE GOSPEL. S. John xix. 1.

PILATE therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews: and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith

unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgement-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgement-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified: and they took Jesus, and led him away. And he, bearing his cross, went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross; and the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am the King of the Jews. Pilate answered, What I have written, I have written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary

Magdalene. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done that the Scripture should be fulfilled, A bone of him shall not be broken. And again, another Scripture saith, They shall look on him whom they pierced.

[NOTE.—*It was the custom of the Ancient Church to reserve the consecrated elements from the Communion of Maundy Thursday for use on the following day. On Good Friday there was no Celebration, but the "Liturgy of the Pre-sanctified" was used instead. We find therefore no "Secret" and "Post-communion" for this day in the ancient Service-Books.*]

Easter Even.

THE COLLECT.

GRANT, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection; For his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. Amen.

THE EPISTLE. 1 S. Peter iii. 17.

IT is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-

suffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism, doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto him.

THE GOSPEL. S. Matth. xxvii. 57.

WHEN the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene and the other Mary, sitting over against the sepulchre. Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch; go your way, make it as sure as you can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

SECRET.

Accept, we beseech thee, merciful Lord, the prayers of thy faithful people, together with the sacrifices which they offer; That the gifts which are presented on this paschal solemnity may, by the working of thy mighty power, be profitable to us for our restoration unto eternal life; Through. *G.*

POST-COMMUNION.

Pour into us, O Lord, the Spirit of thy love: And as thou hast refreshed us by the sacraments of our passover, so of thy mercy make us of one heart; Through. *L.*

FOR THE PEOPLE.

O God, who wonderfully didst create, and still more wonderfully didst redeem mankind, Grant unto us with full purpose of mind to withstand the enticements of sin, that we may attain unto eternal joys; Through. *Gr.*

O God, who by the Passion of thy Christ our Lord hast destroyed that inheritance of death, derived from the ancient sin, whereto the whole race of mankind had succeeded, Grant us so to be made like unto him, that as by the necessity of nature we have borne the image of the earthy, so by the sanctification of grace we may bear the image of the heavenly, even the same thy Son Jesus Christ our Lord, Who liveth and reigneth. *Gr.*

Grant, we beseech thee, Almighty God, that we who keep the paschal feast, being inflamed with heavenly desires, may thirst for the fount of life; Through. *Gr.*

LIBRARY
KENRICK SEMINARY
7800 KENRICK ROAD
ST. LOUIS, MISSOURI 63119

BENEDICTION.

May God, who continually bringeth forth new peoples from the undefiled womb of his Church, and, preserving her in unstained virginity, doth enrich her with new offspring, fulfil us with the graces of faith, hope, and charity, and pour upon us the gifts of his blessing. Amen.

And may he who willed to enlighten this most holy night by the resurrection of our Redeemer, cleanse our minds from the darkness of our sins, and make them glisten with abundant virtues. Amen.

To the end that, striving to imitate the innocence of the newly-baptized, we may be enabled, like the wise virgins, to enter with the shining lights of good works into the chamber of that Bridegroom whose resurrection we are about to celebrate. Amen.

Easter-Day. (Early Morning.)

[ACCORDING TO THE USE OF THE CHURCH OF IRELAND.

If there be two Celebrations of Holy Communion in any Church upon Easter-Day, the following Collect, Epistle, and Gospel may be used at the first.

THE COLLECT.

O GOD, who for our redemption didst give thine only-begotten Son to the death of the cross, and by his glorious resurrection hast delivered us from the power of our enemy: Grant us so to die daily from sin, that we may evermore live with him in the joy of his resurrection; Through the same Christ our Lord. Amen.

THE EPISTLE. Heb. xiii. 20.

NOW the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

THE GOSPEL. St. Mark xvi. 1.

AND when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto

you. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

ACCORDING TO THE USE OF THE CHURCH IN THE UNITED STATES OF AMERICA.

If in any Church the Holy Communion be twice celebrated on Easter-day, the following Collect, Epistle, and Gospel may be used at the first Communion.

THE COLLECT.

O GOD, who for our redemption didst give thine only-begotten Son to the death of the cross, and by his glorious resurrection hast delivered us from the power of our enemy; Grant us so to die daily from sin, that we may evermore live with him in the joy of his resurrection; Through the same Christ our Lord. Amen.

THE EPISTLE. 1 Cor. v. 6.

KNOW ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

THE GOSPEL. St. Mark xvi. 1.

WHEN the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.]

Easter-Day. (The Great Service.)

THE COLLECT.

ALMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; Through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

THE EPISTLE. Coloss. iii. 1.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth: For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience. In the which ye also walked some time, when ye lived in them.

THE GOSPEL. S. John xx. 1.

THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre; and he, stooping down and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

SECRET.

Accept, we beseech thee, O Lord, the prayers of thy people, together with the sacrifices which they offer; That the gifts which are offered on this paschal solemnity may by the working of thy mighty power be profitable to us for our restoration unto eternal life; Through. *G.*

POST-COMMUNION.

Pour into us, O Lord, the Spirit of thy love: And as thou hast refreshed us by the sacraments of our passover,

so of thy mercy make us of one heart; Through. *L.*

FOR THE PEOPLE.

Grant, we beseech thee, Almighty God, that we who do acknowledge the grace of the resurrection of the Lord, may ourselves through the love of the Spirit rise from the death of the soul; Through the same. Who liveth. In the unity of the same. *Gr.*

BENEDICTION.

May God Almighty bless us, and of his mercy vouchsafe to defend us from all wickedness. Amen.

May he who reneweth us unto eternal life by the resurrection of his Only-begotten, clothe us at his coming again with the joys of immortality. Amen.

That we who after the days of fasting, wherein we commemorate the sufferings of the Lord, do celebrate the joyful paschal feast, may by his help attain with exulting hearts to those festivals which are not annual but everlasting. Amen.

Monday in Easter-Week.

THE COLLECT.

ALMIGHTY God, who through thy only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; Through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

FOR THE EPISTLE. Acts x. 34.

PETER opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ; (he is Lord of all:) that word (I say) ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem. Whom they slew, and hanged on a tree, him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he who was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

THE GOSPEL. S. Luke xxiv. 13.

BEHOLD, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about three-

score furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word, before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said; but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. And they drew nigh unto the village whither they went; and he made as though he would have gone further: but they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him, and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

COLLECT.

O God, who by the paschal solemnity hast brought about the restoration of the world, Bless thy people, we beseech thee, with thy heavenly gift; That they may both attain to perfect freedom, and also advance towards everlasting life; Through. *Gr.*

SECRET.

Offering unto thee, O Lord, the paschal sacrifice, we beseech thee that we may enjoy the good effect of that which we are wont to perform; Through. *Gr.*

POST-COMMUNION.

O Lord, we beseech thee, let our devout partaking of the paschal sacrament have in us its full effect, and change us from earthly affections to a heavenly purpose; Through. *Gr.*

FOR THE PEOPLE.

O God, who hast delivered thy people from the thraldom of the crafty enemy, Mercifully respect their prayers, and by thy mighty power subdue those that resist them; Through. *Gr.*

BENEDICTION.

May God, who for us endured the suffering of the cross, renew us by the gladness of his resurrection. Amen.

And may he who forgave his sins to the thief who hung on the cross beside him, save us from all the bonds of our sins. Amen.

That we by worthy deeds may cherish the memory of the mystery of our redemption, and may more abundantly enjoy the rewards of heaven. Amen.

Tuesday in Easter-Week.

THE COLLECT.

ALMIGHTY God, who through thy only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; Through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

FOR THE EPISTLE. Acts xiii. 26.

MEN and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another Psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had

served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he whom God raised again saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

THE GOSPEL. S. Luke xxiv. 36.

JESUS himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

COLLECT.

O God, who renewest us unto eternal life by the resurrection of Christ, raise us up to the Author of salvation, who sitteth with thee at thy right hand; That as he came for us to suffer judgement, so he may also come again to give judgement for us, Who liveth. *Gr.*

SECRET.

Receive, O Lord, the prayers of thy Church, which rejoices in the grace of its redemption: And grant that it may be nourished by a faithful partaking of thy holy gifts, and by a firm belief in thy resurrection, Who livest.

POST-COMMUNION.

O Lord, we beseech thee, let the mysteries which we have received sanctify us, and convey to us grace to keep the paschal festival aright; Through.

FOR THE PEOPLE.

Almighty and everlasting God, who renewest human nature beyond the dignity of its first creation, Regard thy sacrament of unspeakable mercy; And, by the defence of thy continual grace, preserve thy holy gifts in all those whom thou hast vouchsafed to renew by the mystery of regeneration; Through. *Gr.*

BENEDICTION.

May God, who hath washed us in the water from his side, and redeemed us by the shedding of his blood, himself confirm in us the grace of that redemption whereof we have been made partakers. Amen.

May he, by whom we have been born again of water and the Holy Ghost, unite us with himself in his heavenly kingdom. Amen.

And as he has given us the beginnings of holy faith, so may he also give us perfectness in holy living and fulness of love. Amen.

WEDNESDAY IN EASTER WEEK.

COLLECT.

O God, who makest us glad by the yearly festival of the resurrection of the Lord, Mercifully grant that we, who now do celebrate these joyous holydays on earth, may attain hereafter to eternal joys in heaven; Through the same. *Gr.*

SECRET.

O Lord, we beseech thee, let thy grace and favour be obtained for us through these sacrifices, which we offer amid our paschal joys, and by which thy Church is wondrously fed and nourished; Through. *Gr. S.*

POST-COMMUNION.

Grant, we beseech thee, O Lord, that the devout reception of thy sacrament may cleanse us wholly from the old man, and change us into the new creature; Through. *L.*

FOR THE PEOPLE.

Grant, we beseech thee, Almighty God, that the devout affections of thy Christian people may alway thither tend where our human nature is now enthroned with thee; Through the same. *Gr.*

BENEDICTION.

May the Lord our God, who hath delivered us from the pit of misery, bring us also to the tree of life. Amen.

May he, who brake asunder the gates of hell, open also to us the door of paradise. Amen.

May he, who though innocent, vouchsafed to suffer for the guilty, deliver us from the scourge, and bring us to his kingdom to sing his praise. Amen.

THURSDAY IN EASTER WEEK.

COLLECT.

O God, who hast united the different nations in the one confession of thy name, Grant unto them that are born again in the baptismal font to hold fast one faith in their minds, and to show forth one holiness in their lives; Through. *Gr.*

SECRET.

O Lord, we beseech thee favourably to receive the gifts of thy people; That they, being renewed by the confession of thy name and by thy holy baptism, may attain everlasting blessedness; Through. *Gr.*

POST-COMMUNION.

Hear our prayers, O Lord, that these most holy things whereby we have fellowship with our Redeemer, may both convey to us help for this present life, and also procure for us everlasting joys; Through. *L.*

FOR THE PEOPLE.

Grant, we beseech thee, Almighty God, that thy Church may rejoice both in the stedfastness of her members, and in her own continued fruitfulness; Through. *Gr.*

BENEDICTION.

May we be fulfilled with the blessings of our Almighty Lord and God, by whose most precious blood we are redeemed. Amen.

And as his unspeakable power did make us, so may his unfailing grace sustain us. Amen.

And may he who granted to us to be born in this world, bestow on us a mansion in his eternal kingdom, wherein we may live for ever. Amen.

FRIDAY IN EASTER WEEK.

COLLECT.

O Almighty and everlasting God, who hast granted that the paschal mystery should signify the covenant of man's redemption, Grant that we may show forth in our lives the power of that which we celebrate with our lips; Through. *Gr.*

SECRET.

O Lord, we beseech thee to receive with favour the offerings which we present both for the remission of the sins of those now born again, and for the speedy obtaining of thy heavenly help; Through. *Gr.*

POST-COMMUNION.

O God, who by the remission of their sins hast begotten a new generation of thine adopted children, Grant that all thy faithful may truly and indeed lay hold of that which by these present sacraments they have received; Through.

FOR THE PEOPLE.

O God, from whom our redemption came, and by whom also our adoption is bestowed, Look, we beseech thee, upon the works of thy mercy; And grant to those now born again in Christ both an eternal inheritance and real freedom; Through the same.

BENEDICTION.

May God Almighty bless us from heaven, who by the cross and the blood of his passion vouchsafed to redeem us on earth. Amen.

May he renew us from the oldness of our sins, who of his tender pity was crucified for us: and as he for us descended into hell, so may he also exalt us into heaven. Amen.

And may that Lord make us partakers of his life, who did undergo our death, and so destroyed it. Amen.

SATURDAY IN EASTER WEEK.

COLLECT.

Grant, we beseech thee, Almighty God, that we who devoutly celebrate the paschal feast, may attain hereafter to eternal joys; Through. *Gr.*

SECRET.

Grant, we beseech thee, O Lord, that we by these paschal mysteries may be evermore made glad; That the continual working out of our restoration may be to us a source of perpetual joy; Through. *Gr.*

POST-COMMUNION.

Strengthened by the gift of our redemption, we beseech thee, O Lord, That, by the help of this means towards our eternal salvation, there may grow within us a true and stedfast faith; Through. *L.*

FOR THE PEOPLE.

O Almighty and everlasting God, guide us, we beseech thee, to the fellowship of heavenly joys: And grant that those now born again by the Holy Ghost may enter into thy kingdom; That so the lowly flock may thither attain, whither the Great Shepherd is already gone before; Who liveth. *Gr.*

BENEDICTION.

May the Son of God the Father, who nailed our sins by his body to the cross, enable us to mortify our flesh in his most holy fear. Amen.

And may he, who by grace adopted us for his own redeemed children, suffer us not to be condemned when he cometh to be our Judge. Amen.

To the end that we, who are saved by the cross, may attain hereafter to our promised reward. Amen.

The first Sunday after Easter.

THE COLLECT.

ALMIGHTY Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may always serve thee in pureness of living and truth; Through the merits of the same thy Son Jesus Christ our Lord. Amen.

THE EPISTLE. 1 S. John v. 4.

WHATSOEVER is born of God overcometh the world; and this is the victory that overcometh the world, even

our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life; and he that hath not the Son hath not life.

THE GOSPEL. S. John xx. 19.

THE same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.

SECRET.

Accept, we beseech thee, O Lord, the prayers of thy people, together with the sacrifices which they offer: And grant that the gifts which are offered on this paschal solemnity may, by the working of thy mighty power, be profitable to us for our restoration unto eternal life; Through. *G.*

Receive the gifts, O Lord, we beseech thee, of thine exulting Church: And as thou hast given her cause for so great rejoicing, grant to her also the enjoyment of perpetual gladness; Through. *G.*

POST-COMMUNION.

Pour into us, O Lord, the Spirit of thy love: And as thou hast refreshed us by the sacraments of our passover, so of thy mercy make us of one heart; Through. *L.*

We beseech thee, O Lord our God, that thou wouldest make these holy mysteries, which thou hast given us for our restoration and defence, to be to us an healing remedy both now and evermore; Through. *Gr.*

FOR THE PEOPLE.

O Lord, the lover and restorer of innocence, direct unto thyself the hearts of us thy servants; That we who are delivered from the darkness of unbelief, may never more depart from the light of thy glorious truth; Through. *G.*

BENEDICTION.

May God, whose Only-begotten vouchsafed to appear to his disciples when the doors were shut, enrich us with the gift of his blessing, and open unto us the door of his heavenly kingdom. Amen.

And may he, who by suffering them

to touch his body removed from their hearts the wound of doubt, grant us, through the faith whereby we believe in his resurrection, to be free from all stains of sin. Amen.

And may we, who like Thomas confess him our Lord and God, and call upon him with lowliest prayers, be by him defended from all evil in this life, and also united with the assemblies of his saints in that which is to come. Amen.

The second Sunday after Easter.

THE COLLECT.

ALMIGHTY God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life; Through the same Jesus Christ our Lord. Amen.

THE EPISTLE. 1 S. Peter ii. 19.

THIS is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

THE GOSPEL. S. John x. 11.

JESUS said, I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

SECRET.

Grant, O Lord, that the holy oblation may ever convey to us thy health-giving blessing; That what it does in mystery it may by its virtue fulfil within us; Through. *G.*

POST-COMMUNION.

Grant to us, we beseech thee, Almighty and merciful God, that we receiving the blessing of thy life-giving grace, may evermore rejoice in the fulness of thy gift; Through. *G.*

FOR THE PEOPLE.

O God, who by the lowliness of thy Son hast raised a fallen world, Grant to thy faithful people perpetual gladness and joy in the Holy Ghost: And as thou hast delivered them from eternal death, so do thou make them partakers of everlasting joys; Through. *G.*

BENEDICTION.

May God Almighty bless us, who of his mere mercy created us, and in the resurrection of his Only-begotten gave us the hope of rising again to life. Amen.

May he who raised him from the dead raise us also from the death of sin. Amen.

That we may live in endless happiness with him whom we surely believe to have risen again from the dead. Amen.

The third Sunday after Easter.

THE COLLECT.

ALMIGHTY God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christ's Religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same; Through our Lord Jesus Christ. Amen.

THE EPISTLE. 1 S. Peter ii. 11.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that, whereas they speak against you as evildoers, they may, by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the King, as supreme; or unto governors, as unto them that are sent by him, for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness; but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

THE GOSPEL. S. John xvi. 16.

JESUS said to his disciples, A little while and ye shall not see me; and again, a little while and ye shall see me; because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me; and again, a little while and ye shall see me; and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while and ye shall not see

me; and again, a little while and ye shall see me? Verily, verily I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman, when she is in travail, hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

SECRET.

O Lord, we beseech thee, let it be granted to us through these holy mysteries, that we may moderate our earthly desires, and may learn to set our affection on the things of heaven; Through. *G.*

POST-COMMUNION.

O Lord, we beseech thee, look upon us thy people: And as thou hast vouchsafed to renew us by the mysteries of life eternal, so do thou be pleased to absolve us from the faults we have committed in time; Through.

FOR THE PEOPLE.

Grant, we beseech thee, Almighty God, that like as we, being renewed by thy means of grace, have put off the likeness of our earthly parent, so we may be transformed into the image of our heavenly Head, Who liveth. *Gr.*

BENEDICTION.

May God, who through the resurrection of his Only-begotten hath bestowed upon us both the grace of redemption and the glory of adoption, bestow upon us also the riches of his blessing. Amen.

And as from our Redeemer we have received the gift of perpetual freedom, so by his bounty may we be made partakers of our eternal inheritance. Amen.

And as by believing we have already risen with him in baptism, so may we by holy living be worthy to be united with him for ever in the heavenly country. Amen.

The fourth Sunday after Easter.

THE COLLECT.

O ALMIGHTY God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; Through Jesus Christ our Lord. Amen.

THE EPISTLE. S. James i. 17.

EVERY good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the Word of truth, that we should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted Word, which is able to save your souls.

THE GOSPEL. S. John xvi. 5.

JESUS said unto his disciples, Now I go my way to him that sent me, and none of you asketh me, Whither goest thou? But, because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgement: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgement, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

SECRET.

O God, who, rising from the dead after thy suffering was over, didst in fuller might restore thyself to thy disciples, Mercifully grant that this our paschal sacrifice may render us acceptable to thy Majesty, and may make us more ready in good works to win thy grace; Who livest and reignest.

POST-COMMUNION.

Assist us mercifully, O Lord our God; That through these things which we have received in faith we may be both cleansed from our sins and delivered from all perils; Through. *G.*

FOR THE PEOPLE.

Let thy faithful people, O Lord, rejoice, and as they recall the glorious deeds that first procured their salvation, may they be enabled to partake in fuller measure thereof; Through. *Gr.*

BENEDICTION.

May Christ the Lord, who redeemed us by the blood of his cross, mortify in us the carnal desires of the flesh. Amen.

And may he who by dying triumphed over death, make us conquerors over our sins. Amen.

That like as he rose again and carried back to heaven the glorified human flesh which he had taken, so we in the day of resurrection may stand before his eyes in glory without spot of sin. Amen. *M.*

The fifth Sunday after Easter. (Rogation Sunday.)

THE COLLECT.

O LORD, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same; Through our Lord Jesus Christ. Amen.

THE EPISTLE. S. James i. 22.

BE ye doers of the Word, and not hearers only, deceiving your own selves. For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and

straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

THE GOSPEL. S. John xvi. 23.

VERILY, verily I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.

[*The American Prayer-Book (Occasional Prayers) gives the following, "to be used on Rogation-Sunday and the Rogation-Days"*:—

Almighty God, who hast blessed the earth that it should be fruitful and bring forth whatsoever is needful for the life of man, and hast commanded us to work with quietness, and eat our own bread; Bless the labours of the husbandman, and grant such seasonable weather that we may gather in the fruits of the earth, and ever rejoice in thy goodness, to the praise of thy holy name; Through Jesus Christ our Lord. *Amen.*

Or this,

O gracious Father, who openest thine hand, and fillest all things living with plenteousness; We beseech thee of thine infinite goodness to hear us, who now make our prayers and supplications unto thee. Remember not our sins, but thy promises of mercy. Vouchsafe to bless the lands and multiply the harvests of the world. Let thy breath go forth that it may renew the face of the earth. Shew thy loving-kindness, that our land may give her increase; and so fill us with good things that the poor and needy may give thanks unto thy Name; Through Christ our Lord. *Amen.*]

SECRET.

Accept, we beseech thee, O Lord, the prayers of thy faithful people, together

with the sacrifices which they offer; That through these happy duties of devout affection we may pass onward to our heavenly glory; Through.

POST-COMMUNION.

Grant, we beseech thee, O Lord, to us who have been refreshed with the fulness of thy heavenly table, that we may both desire such things as be rightful, and also may receive the things which we desire; Through. *L.*

FOR THE PEOPLE.

Preserve, O Lord, in thy peace those whom thou redeemedst by the shedding of thy blood: Deliver from all offences those for whom thou hangedst on the tree: And as of thy free grace thou hast received us to the adoption of sons, so make us worthy of thy work of love: That all we who celebrate the victory of thy resurrection, may at the last judgement rise again to receive a crown, and to be placed at thy right hand among thy sheep; For thy most tender mercy's sake, good Lord. Amen. *M.*

BENEDICTION.

May Christ the Lord, who before his exaltation hung upon the tree, raise us in triumph from our low estate, and bestow on us a crown. Amen.

And may he whose flesh saw no corruption in the grave, remove far from us all the desire of the flesh. Amen.

That we may live for ever with him in whose resurrection we faithfully believe. Amen. *M.*

Rogation Monday.

COLLECT.

Grant, we beseech thee, Almighty God, that we who in our troubles do trust only in thy mercy, may by thy protection be defended against all adversaries; Through.

SARUM EPISTLE. St. James v. 16 to end.

Dearly beloved, Confess your faults one to another, and pray for one another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

SARUM GOSPEL. St. Luke xi. 5 to 14.

At that time, Jesus said unto *his disciples,* Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

According to a Form approved by the Convocation of Canterbury.

COLLECT.

O God, heavenly Father, whose gift it is that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply, We beseech thee to increase the fruits of the earth by thy heavenly benediction; And grant that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those

that are in need, and our own comfort; Through Jesus Christ our Lord. Amen.

FOR THE EPISTLE. Isa. lv. 6.

Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

THE GOSPEL. St. Luke xi. 5.

And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

Collects, Epistle, and Gospel, according to a Form revised by the Lower House Services' Committee of the Convocation of Canterbury (1889) *and the Services' Committee of the Convocation of York.*

THE COLLECT.

O God, heavenly Father, whose gift it is that the rain doth fall, beasts increase, and fishes do multiply, We beseech thee to increase the fruits of the earth by thy heavenly benediction; And grant that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are in need, and our own comfort; Through Jesus Christ our Lord. Amen. (*Canterbury.*)

Or this,

O God, heavenly Father, who by thy Son Jesus Christ hast promised to them that seek thy kingdom, and the righteousness thereof, all things necessary to their bodily sustenance, Send us, we beseech thee, such weather as that we may receive the fruits of the earth in due season, to our comfort and to thy honour; Through Jesus Christ our Lord. Amen. (*York.*)

THE EPISTLE. 2 Cor. ix. 6.

But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. (*York ends here.*) For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your

liberal distribution unto them, and unto all men; and by their prayer for you, which long after you for the exceeding grace of God in you. Thanks be unto God for his unspeakable gift.

THE GOSPEL. St. Matthew vi. 24.

Canterbury. York.

[No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.] THEREFORE I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

SECRET.

O Lord, we beseech thee, may these offerings both loose the bands of our sinfulness, and procure for us the gifts of thy mercy; Through.

POST-COMMUNION.

O Lord, we beseech thee, favourably with mercy hear our prayers; That we, who amid sorrow and humiliation have received thy gifts, may thereby be comforted, and increase in the love of thee; Through. *Gr.*

FOR THE PEOPLE.

Extend to us, O Lord, thy mercy: That by a conversation well-pleasing unto thee we may obtain those things for which in our prayers we ask; Through. *Gr.*

FOR A FRUITFUL SEASON.

Almighty God, Lord of heaven and earth, in whom we live and move and have our being; who dost cause thy sun to rise on the evil and on the good, and sendest rain on the just and on the unjust; We beseech thee at this time favourably to behold thy people who call upon thee, and send thy blessing down from heaven to give us a fruitful season; That our hearts being continually filled with thy goodness we may evermore give thanks unto thee in thy holy Church; Through. (*Irish Prayer-Book, Occasional Prayers, Rogation Days.*)

FOR GOD'S BLESSING ON AGRICULTURE.

Almighty and most merciful God, whose never-failing Providence causeth the grass to grow for the cattle, and bringeth food out of the earth for the service of men, and by whose appointment man goeth forth to his work and to his labour until the evening; Bless, we beseech thee, the labours of the husbandman, and crown the year with thy goodness, filling our hearts with food and gladness; That we, being refreshed with the multitude of thy mercies, may praise thee in due season with joyful lips; Through Jesus Christ our Lord. Amen.

BENEDICTION.

May the Lord Almighty mercifully regard our devotion, and bestow upon us the gifts of his blessing. Amen.

May he forgive us all the evils which we have done, and grant us the pardon which we entreat from him. Amen.

And may he so accept our fasting and our prayers, as to turn away from us all the evils which we deserve in punishment for our sins, and may he pour down upon us the gift of the Holy Ghost the Comforter. Amen.

Rogation Tuesday.

COLLECT.

Preserve, we beseech thee, O Lord, thy people, and deliver them from all the adversities which they deserve: That in the enjoyment of peace and quietness they may serve thee with a devout mind; Through. *Gr.*

SECRET.

Bless abundantly, O Lord, we beseech thee, the prayers of us who present our oblations before thee: And through this sacrifice be favourable unto us, and of thy mercy deliver us both from our sins and from all dangers; Through. *Gr.*

POST-COMMUNION.

Purify, we beseech thee, O Lord, the hearts of thy faithful people; That they being cleansed from earthly desires may be both delivered from the dangers of this present life, and strengthened by thy continual gifts of grace; Through. *Gr.*

FOR THE PEOPLE.

Spare thy people, O Lord, we beseech thee, spare them; and suffer not those whom thou hast redeemed by the precious blood of Thy Son to be worn out by any adversities; Through the same. *Gr.*

O Lord, we beseech thee, graciously to look upon the afflictions of thy family; That they receiving forgiveness of their sins may evermore rejoice in thy loving-kindness; Through.

Incline thy merciful ears, O Lord, to our prayers: And forasmuch as thou knowest the secrets of all hearts, graciously hear the supplications of thy people, and grant that of thy good gift they may attain eternal life; Through.

Benediction, as on Monday.

Ascension Eve.

COLLECT.

Grant, we beseech thee, Almighty Father, that the thoughts and affections of our hearts may always thither tend where thine only-begotten Son hath already entered in; That as we also thither ascend by faith, so our whole conversation may be in heaven, with him, Who liveth. *Gr.*

SECRET.

O Lord, we humbly present our sacrifice, looking forward to the festival of the glorious ascension of thy Son: And we pray thee to grant, that we also by this holy intercourse may rise through him unto the things of heaven; Through the same.

POST-COMMUNION.

Grant, we beseech thee, O Lord, that through these sacraments which we have received, our devout affections may thither rise where our human nature dwells with thee, in the person of thy Son Jesus Christ our Lord, Who liveth and reigneth. *G.*

FOR THE PEOPLE.

O Lord, we beseech thee, be thou the guardian of thy family, and grant thy mercy unto us that ask; That we may be enabled evermore to obey thee, and to receive thy gifts; Through.

O Lord, we beseech thee now to have mercy on thy people, and speedily by thy merciful favour to gladden us who are tried with continual tribulations. Through.

Benediction, as on Monday.

The Ascension Day.

THE COLLECT.

GRANT, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens, so we may also in heart and mind thither ascend, and with him continually dwell, Who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

FOR THE EPISTLE. Acts i. 1.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which

he was taken up, after that he through the Holy Ghost had given commandments unto the Apostles whom he had chosen: To whom also he shewed himself alive after his passion, by many infallible proofs; being seen of them forty days, and speaking of the things pertaining to the Kingdom of God: And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

THE GOSPEL. S. Mark xvi. 14.

JESUS appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth and preached everywhere, the Lord working with them, and confirming the Word with signs following.

SECRET.

Receive, O Lord, the gifts we offer in memory of the glorious ascension of thy Son: And mercifully grant that we may be delivered from all present dangers, and may safely attain unto eternal life; Through the same thy Son. *Gr.*

POST-COMMUNION.

Grant to us, we beseech thee, Almighty and merciful God, that what we have received in a visible sacrament we may also enjoy in its inward effect; Through.

Grant us, Lord, we beseech thee, not to mind earthly things, but to love things

heavenly; That even now, though set among scenes that are passing away, we may in heart and affection stedfastly cleave to the things that shall endure for ever; Through. *L.*

FOR THE PEOPLE.

Assist us mercifully, O Lord, in these our supplications: And grant, that like as we do believe the Saviour of mankind to be enthroned with thee in thy Majesty, so we may feel that according to his promise he abideth with us all the days, even unto the consummation of the age, even Jesus Christ thy Son our Lord, Who liveth. *L.*

BENEDICTION.

May God, whose Only-begotten rose this day above the highest heaven, and opened unto us the pathway thither to ascend where he is, give us his abundant blessing. Amen.

May He mercifully grant, that like as after his resurrection he was clearly seen by his disciples, so when he cometh again to judgement he may be joyfully seen by us. Amen.

And may we feel assuredly that he, whom we believe to be seated with the Father in his Majesty, still according to his promise abideth with us all the days, even unto the consummation of the age. Amen.

[The American B. C. P. inserts here, *The same Collect, Epistle, and Gospel shall serve for every day after, unto the next Sunday, except upon the Feast of St. Philip and St. James.*]

Sunday after Ascension-Day.

THE COLLECT.

O GOD the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee, leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, Who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

THE EPISTLE. 1 S. Peter iv. 7.

THE end of all things is at hand; be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God: If any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

THE GOSPEL. S. John xv. 26, and part of Chap. xvi.

WHEN the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he

doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that, when the time shall come, ye may remember that I told you of them.

COLLECT.

Almighty and everlasting God, make us, we beseech thee, both to have always a will entirely devoted to thee, and also evermore to serve thy Majesty with sincere and faithful hearts; Through. (*Canterbury and Sarum Missals.*)

SECRET.

Grant, we beseech thee, Almighty God, that this offering which we present may be accepted of thee, being consecrated to become unto us the Body and Blood of thy Son, whom as he sitteth at the right hand of thy Majesty, we assuredly believe to intercede for us; Through the same.

POST-COMMUNION.

Grant, we beseech thee, Almighty God, that through this holy means of union we may attain to a sure hope, that that shall be accomplished in the whole body of thy Church which has already been accomplished in its Head; Through the same.

FOR THE PEOPLE.

O God, who art the life of the faithful, the glory of the humble, and the blessedness of the righteous; Favourably regard the prayers of thy suppliant people: And grant that the souls which thirst after thy promises may evermore be filled from thine abundance; Through. *Gr.*

BENEDICTION.

May the Lord pour down upon us the showers of his blessing, and open unto us the heavenly treasures of his love. Amen.

May the Lord make us partakers of life eternal, and fellow-heirs with him of the heavenly kingdom. Amen.

May the Holy Ghost find in us a worthy dwelling-place, that his glorious Majesty may peacefully repose in our hearts. Amen.

Whitsun Eve.

COLLECT.

Grant, we beseech thee, Almighty God, that the splendour of thy clear brightness may shine forth upon us, and the light of thy light may, by the illumination of the Holy Ghost, stablish the hearts of those who through thy grace have been born again; Through. Who liveth. In the unity of the same. *Gr.*

SECRET.

We beseech thee, O Lord, graciously to give heed to the offerings of us thy people: And, that they may be made acceptable unto thee, let our consciences be cleansed by the health-giving coming of the Holy Ghost; Through. Who liveth. In the unity of the same. *Gr.*

POST-COMMUNION.

Grant, we beseech thee, Almighty God, that the Holy Ghost may enlighten us by his coming, and manifest unto us the majesty of thy Son our Lord, Who liveth. In the unity of the same. *G.*

FOR THE PEOPLE.

Grant, we beseech thee, Almighty God, that we who celebrate the solemn festival of the giving of the Holy Ghost, being inflamed with heavenly desires, may thirst for the fount of life; Through. Who liveth. In the unity of the same. *Gr.*

O God, by whose Spirit the whole body of the Church is multiplied and ruled, preserve in the new-born offspring of thy family the grace of sanctification which thou hast given: And grant that they, being renewed both in body and mind, and earnestly cleaving unto the unity of the faith, may be enabled faithfully to serve thee their Lord; Through. Who liveth. In the unity of the same. *G.*

Send forth upon us, O Lord, we beseech thee, the Spirit of adoption, in whom we cry unto thee, Abba, Father; That we may confess that thou art the true Father of thine Only-begotten, and that among the sons of God there is none like unto him, who is thy Son, not by adoption, but by consubstantial generation, whom not thy favour maketh like unto thee, but whose very

nature stamps him for thine equal. For through this inviolable mystery of the faith must we hold fast without wavering our inmost spiritual hopes. Wherefore we also beseech thee, that, together with those who have already departed from this world, who also through the gift of the same thy Holy Ghost were born again, and of whom we reverently make mention before thine altar, we too may joyfully run to meet thee in the glorious brightness of the second coming of our Lord; Who liveth. In the unity of the same. *M.*

BENEDICTION.

May God Almighty bless us, who in honour of the coming of the Holy Ghost the Comforter are dutifully preparing our minds by fasting, and observing this present day with solemn praises. Amen.

May we, after the example of the infants now born again, preserve such innocence, that, of his good gift, we may be able to be a temple of the Holy Ghost. Amen.

And may the same Holy Ghost so this day make us worthy of his indwelling, that he may to-morrow pour himself into our minds, therein to dwell for ever, and, after the course of this present life is over, may lead us unto his heavenly gifts. Amen.

Whit-Sunday.

THE COLLECT.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; Through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

FOR THE EPISTLE. Acts ii. 1.

WHEN the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galilæans? And how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes, and Arabians, we do hear them speak in our tongues the wonderful works of God.

THE GOSPEL. S. John xiv. 15.

JESUS said unto his disciples, If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know, that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, (not Iscariot,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.

SECRET.

Sanctify, O Lord, we beseech thee, the gifts we offer: And cleanse our hearts by the enlightening of the Holy Ghost; Through. Who liveth. In the unity of the same. *Gr.*

POST-COMMUNION.

O Lord, let the outpouring of thy Holy Spirit upon us both cleanse our hearts, and also make them fruitful by the inward sprinkling of the dew of his blessing; Through. Who liveth. In the unity of the same. *Gr.*

FOR THE PEOPLE.

With unwearied prayers we entreat thine Almightiness, O holy God, Almighty Father, that thou wouldest fulfil us with the gift of thine Only-begotten, to our unutterable joy, by the lifegiving visitation of thine and his Holy Spirit; That as thou hast created and redeemed us by thy Son, so thou wouldest vouchsafe to perfect us by thine Holy Ghost. Let us find in him unfailing consolation, in whom is the indivisible union, and the immeasurable fulness of thee and

thy Son. Let him who has been the unconquerable strength of all thy saints, be to us also of thy good guidance a sure ground of confidence; That our soul may never feel itself destitute of the defence of thy protection. Let our weakness be so established by thy strength against the devil, that it may never more be worsted in the conflict. Do thou so possess our hearts with wisdom, and so guide our conscience, that we may be made both wise in counsel, righteous in act, prudent in speech, and burning with unextinguishable love; Through the same. Who liveth. In the unity of the same. *M.*

FOR THE SPREAD OF THE GOSPEL.

O God, who by the mystery which this day we celebrate dost sanctify thy Church in every people and nation, spread, we beseech thee, the gifts of thy Spirit throughout the whole breadth of the world: And grant that the nations which were separated by the confusion of tongues, may by the heavenly gift be gathered again together into the one confession of thy name; Through. Who liveth. In the unity of the same. *G.*

BENEDICTION.

May God, who as on this day vouchsafed to enlighten the minds of the disciples by the outpouring of the Spirit the Comforter, fulfil us with his blessing, and make us to abound in the gifts of the same Spirit. Amen.

May that Fire which appeared upon the disciples cleanse away the defilements of our sins, and enlighten our hearts by pouring thereinto his light. Amen.

And may he who vouchsafed to bring the various nations and languages into one by the confession of the one faith, make us to persevere in the same faith, and thereby to attain from hope to happiness. Amen.

Monday in Whitsun-Week.

THE COLLECT.

GOD, who as at this time didst teach the hearts of thy faithful people by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; Through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

FOR THE EPISTLE. Acts x. 34.

THEN Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The Word which God sent unto the children of Israel, preaching peace by Jesus Christ; (he is Lord of all;) that Word, I say, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached: How God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew, and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God; even to us who did eat and drink with him after he rose from the dead. And he commanded us to preach

unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision, which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

THE GOSPEL. S. John iii. 16.

GOD so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already; because he hath not believed in the name of the only-begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather that light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

COLLECT.

O God, who gavest the Holy Spirit to thine Apostles, bring to pass for thy people that for which they devoutly pray: And as thou hast given them faith, vouchsafe also, we beseech thee, to grant them peace; Through. *Gr.*

SECRET.

Grant, we beseech thee, O Lord, that the Holy Ghost, according to the promise of thy Son our Lord Jesus Christ, may both reveal to us more fully the hidden mystery of this sacrifice, and mercifully unfold unto us all truth; Through. Who liveth. In unity of the same.

POST-COMMUNION.

O Lord, we beseech thee, apply unto us the full healing virtue of our redemption; That we may be made worthy of the indwelling of the Holy Ghost; Through. Who liveth. In unity of the same.

FOR THE PEOPLE.

O God, who vouchsafedst to send the Holy Ghost the Comforter upon thy disciples in the likeness of fervent heat, grant to thy people to be fervent in the unity of the Faith; That they, continually abiding in thy love, may be found both stedfast in faith and also fruitful in good works; Through. Who liveth. In the unity of the same. *G.*

BENEDICTION.

May the Holy Ghost, who once appeared upon the Apostles in the likeness of fiery tongues, cleanse all our hearts from every stain of sin. Amen.

And as he taught them the languages of all nations, so may he give us instruction in the word of life, and the manifold fulness of spiritual understanding. Amen.

And as he was the teacher of heavenly doctrine to the Apostles, so may he become to us the merciful forgiver of all our sins. Amen.

Tuesday in Whitsun-Week.

THE COLLECT.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; Through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

FOR THE EPISTLE. Acts viii. 14.

WHEN the Apostles, which were at Jerusalem, heard that Samaria had received the Word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.

THE GOSPEL. S. John x. 1.

VERILY, verily I say unto you, he that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep: To him the porter openeth; and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And, when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow; but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again; Verily, verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

COLLECT.

O Lord, we beseech thee, let the power of the Holy Ghost be present with us; That he may both mercifully cleanse and purify our hearts, and defend us from all adversities; Through. Who liveth. In the unity of the same. *L.*

SECRET.

O Lord, we beseech thee, let thy Holy Ghost descend upon this altar; That he may both sanctify the gifts of thy people, and also mercifully cleanse the hearts of those who receive thereof; Through. Who liveth. In the unity of the same.

POST-COMMUNION.

We beseech thee, O Lord, let thy Holy Ghost restore our minds with these divine sacraments, since he himself is

the remission of all sins; Through. Who liveth. In the unity of the same. *L.*

FOR THE PEOPLE.

Console, O Jesus, the hearts of thy faithful people, which are empty of good desires, by the gift of the Holy Ghost: And let that blessed Comforter, with his abundant gifts, whom thou didst testify that the Father would send in thy name, deliver us, and teach us all things; That we, with dutiful hearts, controlled by him, may both follow after thy peace, and never more forsake our love to thee; For thy most tender mercy's sake, good Lord. Amen. *Moz.*

BENEDICTION.

May the Spirit of the Comforter, who once was shewn forth upon the disciples in the outward semblance of fire, cleanse us by the heat of his fire from all our sins. Amen.

And may he, who came as a merciful consoler to their sorrowing hearts, fulfil us also with the mighty grace of his mysterious power. Amen.

And may he, who then taught the truth to the Apostles, both nourish us with faith in this life present and bring us hereafter unto everlasting rest. Amen. *Moz.*

Whitsun Ember Week.

For Special Collect, Epistle, and Gospel for the Ember Seasons, see "Collects, Epistles, and Gospels for various Special Occasions."

Wednesday in Whitsun Ember Week.

COLLECT.

Grant, we beseech thee, Almighty God, that thy Holy Spirit may remove all carnal affections from our minds, and mightily pour into us his spiritual gifts; Through. Who liveth. In the unity of the same. *Gr.*

SECRET.

O Lord, we beseech thee, let the Holy Ghost sanctify the gifts which we offer: And may the partaking of them guard us from the contagion of all sins; Through. Who liveth. In the unity of the same.

POST-COMMUNION.

Grant, O Lord, that by the virtue of this mystery we may be enlightened by the everlasting splendour of thy glory, and also by the grace of thy Holy Spirit, who is of one substance with thee and with thy Son; Who liveth. In the unity of the same.

FOR THE PEOPLE.

O Lord, we beseech thee, may the Comforter who proceedeth from thee illuminate our minds, and lead us, as thy Son hath promised, into all truth; Through. Who liveth. In the unity of the same. *G.*

Thursday in Whitsun Ember Week.

COLLECT.

Grant, we beseech thee, Almighty and merciful God, that the Holy Ghost may come upon us; And, by his gracious indwelling, make us a temple of his glory; Through. Who liveth. In the unity of the same. *Gr.*

SECRET.

Let the virtue of the Holy Ghost descend, O Lord, upon these our offerings; That he may make that which we dedicate to thy Name in this solemnity to be for us both a spiritual sacrifice and an everlasting benefit; Through. Who liveth. In the unity of the same. *Gr.*

POST-COMMUNION.

O Lord, we beseech thee, let our faults be cleansed away by these heavenly sacrifices through the operation of the Holy Ghost; That we may ever be made meet for thy gifts; Through. Who liveth. In the unity of the same. *Gr.*

FOR THE PEOPLE.

Let the Holy Ghost, O Lord, we beseech thee, light up within our souls that fire which our Lord Jesus Christ came to send upon the earth, and earnestly desired that it were already kindled; Through. Who liveth. In the unity of the same. *Gr.*

Friday in Whitsun Ember Week.

COLLECT.

Grant, we beseech thee, O merciful God, that thy Church which is assembled

in the Holy Ghost may be disturbed by no assaults of the enemy; Through. Who liveth. In the unity of the same. *L.*

SECRET.

Grant, O Lord, that that same divine fire which through the Holy Ghost lighted up the hearts of the disciples of thy Christ, may descend upon the sacrifices which we offer before thine eyes; Through the same. Who liveth. In the unity of the same. *Gr.*

POST-COMMUNION.

Grant, we beseech thee, Almighty God, that by our partaking of this holy sacrament the faults of our frailty may be so thoroughly cleansed away, that through thy Holy Spirit we may feel within ourselves the promised blessing of thy grace; Through. Who liveth. In the unity of the same.

FOR THE PEOPLE.

Grant to us, O Lord, we beseech thee, through the grace of thy Holy Ghost the Comforter, fresh strength for the observance of spiritual discipline; That our minds, being purified by this holy fast, may be rendered fitter for his gifts of grace; Through. Who liveth. In the unity of the same. *Gr.*

Saturday in Whitsun Ember Week.

COLLECT.

O Lord, we beseech thee, pour into our minds thy Holy Spirit, by whose wisdom we were created, and by whose providence we are governed; Through. Who liveth. In the unity of the same. *Gr.*

SECRET.

Send down, O Lord, we beseech thee, thy Holy Ghost, that he may both make for us these present gifts to be thy sacrament, and also may cleanse our hearts that we may worthily receive the same; Through. Who liveth. In the unity of the same.

POST-COMMUNION.

Let thy holy gifts, O Lord, bestow on us divine fervour; To the end that we may be inwardly gladdened in our hearts alike by our present enjoyment of them, and by their lasting benefits hereafter; Through. Who liveth. In the unity of the same. *Gr.*

FOR THE PEOPLE.

Grant, O merciful God, that as by breaking thy divine precepts we fell from the happiness of Paradise, so by the keeping thy commandments we may return under the guidance of thy Holy Spirit to the pathway that leadeth to eternal blessedness; Through. Who liveth. In the unity of the same. *Gr.*

BENEDICTION.

May God Almighty, who made all things of nought, and through the Holy Ghost hath given unto us in Baptism remission of all our sins, give us his blessing. Amen.

And as he gave the same Holy Ghost to his disciples in the likeness of fiery tongues, so may he light up our hearts by his illumination, and warm them evermore with love towards himself. Amen.

To the end that being cleansed of his good gift from all our faults, and defended by his help from all adversities, we may be made an holy temple unto him. Amen.

Trinity Sunday.

THE COLLECT.

ALMIGHTY and everlasting God, who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee, that thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, Who livest and reignest, one God, world without end. Amen.

FOR THE EPISTLE. Rev. iv. 1.

AFTER this I looked, and behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit; and behold, a throne was set in heaven, and one sat on the throne: and he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold: and out of the throne proceeded lightnings, and thunderings, and voices. And there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory, and honour, and thanks, to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created.

THE GOSPEL. S. John iii. 1.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the Kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth;

so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not; how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.

SECRET.

Sanctify, we beseech thee, O Lord God, Holy Trinity, through the invocation of thy holy Name, this sacrifice which now we offer: And through it make us ourselves a perpetual sacrifice unto thee; Who livest and reignest one God. *Gr.*

POST-COMMUNION.

O Lord our God, let the receiving of this sacrament, and the confession of thy holy and eternal Trinity, and of thine holy undivided Unity, be profitable unto us for health both of body and soul; Who livest and reignest one God, world without end. Amen. *Gr.*

FOR THE PEOPLE.

O Lord God, Almighty Father, bless and protect thy servants who are subject unto thy Majesty, through thine only Son, in the power of thy Holy Ghost; That we, being secure from every enemy, may evermore rejoice in praising thee; Through. Who liveth. In the unity of the same. *Gr.*

BENEDICTION.

May the Almighty Trinity, the one true God, Father, Son, and Holy Ghost, grant unto us faithfully to seek him, truly to acknowledge him, and sincerely to love him. Amen.

May he so impress upon our minds the truth of the equality and unchangeableness of his essence, as not to suffer us to err therefrom by any false imaginings whatever. Amen.

And may he grant unto us so to persevere in faith, hope, and love towards him, that he may thereby bring us hereafter to the unveiled manifestation and endless vision of himself. Amen.

Thursday in Trinity Week.

(*Formerly set apart for the Commemoration of the Institution of the Blessed Sacrament.*)

COLLECT.

O God, who in thy wonderful sacrament hast left us a perpetual memorial of thy passion, Grant, we beseech thee, that we may so reverently handle and devoutly receive the sacred mysteries of thy Body and Blood, that we may ever feel within ourselves the fruit of thy redemption, Who livest and reignest with the Father, in the unity of the Holy Ghost, ever one God, world without end.

SECRET.

O Lord, we beseech thee mercifully to grant unto thy Church the gifts of unity and peace, which are mystically figured under these offered gifts; Through.

POST-COMMUNION.

Grant, we beseech thee, O Lord the incarnate Son, that we may be fulfilled with that everlasting fruition of thy Godhead, which is prefigured by our partaking in this life of thy most precious Body and Blood; Who livest and reignest with the Father, in the unity of the Holy Ghost, ever one God, world without end. Amen.

The first Sunday after Trinity.

THE COLLECT.

O GOD, the strength of all them that put their trust in thee, mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping of thy commandments we may please thee, both in will and deed; Through Jesus Christ our Lord. Amen.

THE EPISTLE. 1 S. John iv. 7.

BELOVED, let us love one another: for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us; because he hath given us of his Spirit. And we have seen, and do testify, that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believe the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgement; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment: He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from him, that he who loveth God love his brother also.

THE GOSPEL. S. Luke xvi. 19.

THERE was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs, which fell from the rich man's table: moreover, the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried: and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he

cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they who would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

SECRET.

O God, who both by sacraments and by precepts renewest unto life us whom thou madest in thine own image, Graciously accept the prayers and gifts of thy suppliants, that the one and only acceptable Victim may obtain for us that which we cannot hope for of our own deserts; Through the same.

POST-COMMUNION.

Fulfilled with these so great Gifts, we beseech thee, O Lord, to grant that we may both receive them to our souls' health, and also never cease from thy praise; Through. *L.*

FOR THE PEOPLE.

Let thy longed-for blessing, O Lord, confirm thy faithful people, and make them to be never at variance with thy will, but evermore to rejoice in thy benefits; Through. *Gr.*

BENEDICTION.

The Lord bless us and keep us. Amen.

The Lord make his face to shine upon us, and have mercy upon us. Amen.

The Lord turn his countenance towards us, and give us peace. Amen.

The second Sunday after Trinity.

THE COLLECT.

O LORD, who never failest to help and govern them whom thou dost bring up in thy stedfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy name; Through Jesus Christ our Lord. Amen.

THE EPISTLE. 1 S. John iii. 13.

MARVEL not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need,

and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

THE GOSPEL. S. Luke xiv. 16.

A CERTAIN man made a great supper, and bade many; and sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the high-ways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.

SECRET.

O Lord, let the offering which is to be dedicated unto thy name purify us, and further us day by day in leading a heavenly life; Through. *Gr.*

POST-COMMUNION.

Having partaken of the sacred Gifts, we beseech thee, O Lord, that like as we do frequently receive the mystery, so its efficacy may increase in us to our salvation; Through. *Gr.*

FOR THE PEOPLE.

O God, who declarest that thou abidest in honest and sincere hearts, Grant that we by thy grace may become such as thou wilt vouchsafe to dwell in; Through. *Gr.*

BENEDICTION.

The Lord be merciful to all our iniquities, and heal all our sicknesses. Amen.

The Lord redeem our soul from death, and satisfy our desire with good things. Amen.

The Lord take away from us the heart of stone, and give us an heart of flesh. Amen.

The third Sunday after Trinity.

THE COLLECT.

O LORD, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities; Through Jesus Christ our Lord. Amen.

THE EPISTLE. 1 S. Peter v. 5.

ALL of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.

THE GOSPEL. S. Luke xv. 1.

THEN drew near unto him all the Publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, does not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me, for I have found the piece which I had lost. Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

SECRET.

Sanctify, O Lord, we beseech thee, the gifts which we offer unto thee; That they may become to us for our healing the Body and Blood of thine Only-begotten, Who liveth. *Gr.*

POST-COMMUNION.

Having received the sacred Gifts, we beseech thee, O Lord, that thou by their virtue wouldest both cleanse us from all

our faults, and evermore fulfil us with the gifts of thy grace; Through. *Gr.*

FOR THE PEOPLE.

Prosper our times, O Lord, we beseech thee, with thy most gracious favour: And as thou givest us a longer life, so of thy loving-kindness grant us also thy continual help; Through. *Gr.*

BENEDICTION.

The Lord bless us, and unite our hearts with the perpetual bond of love unfeigned. Amen.

The Lord make us to flourish in abundance of this world's goods righteously acquired, and evermore to rejoice in the fruits of a sincere charity. Amen.

The Lord grant unto us his enduring gifts, that after this life happily prolonged we may be made partakers of everlasting joys. Amen.

The fourth Sunday after Trinity.

THE COLLECT.

O GOD, the Protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy; that, thou being our Ruler and Guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord. Amen.

THE EPISTLE. Rom. viii. 18.

I RECKON that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

THE GOSPEL. S. Luke vi. 36.

BE ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master; but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the

mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

SECRET.

Look, we beseech thee, O Lord, on the gifts of thy suppliant Church: And grant, that, by thy continual blessing upon them, believers may partake of them to their salvation; Through. *Gr.*

POST-COMMUNION.

Let thy holy things which we have received quicken us, O Lord, and make us acceptable unto thine everlasting mercy; Through. *Gr.*

FOR THE PEOPLE.

Favourably regard thy people, O Lord: And by the help of thine unfailing pity, sustain us who are devoted unto thee with all our heart; Through. *Gr.*

BENEDICTION.

The Lord cleanse our consciences from all wickedness, and fully sanctify us evermore. Amen.

The Lord give gracious heed unto our prayers, and mercifully forgive us all our sins. Amen.

The Lord of his pity give us the things we devoutly desire, and drive far from us by his kind protection those things whereof we are afraid. Amen.

The fifth Sunday after Trinity.

THE COLLECT.

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; Through Jesus Christ our Lord. Amen.

THE EPISTLE. 1 S. Peter iii. 8.

BE ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts.

THE GOSPEL. S. Luke v. 1.

IT came to pass, that as the people pressed upon him to hear the Word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land: and he

sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless, at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes, and their net brake. And they beckoned unto their partners which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken; and so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

SECRET.

O Lord, we beseech thee, let the prayers of us thy humble servants ascend up in the sight of thy mercy; And let the virtue of thy Godhead both descend upon these offered gifts, and also be freely given for the cleansing of our minds; Through. *Gr.*

POST-COMMUNION.

Let thy holy mysteries cleanse us, O Lord, and by their virtue evermore defend us; Through. *Gr.*

FOR THE PEOPLE.

Hear us, O God of our salvation, and dispose our days in thy peace; That we, being delivered from all unquietness, may attend upon thee with tranquil service; Through. *Gr.*

BENEDICTION.

May God Almighty bless us with his mercy, and pour into us the understanding of his saving wisdom. Amen.

May he nourish us with the teaching of the Catholic Faith, and enable us to persevere in holy works. Amen.

May he bring back again our wandering steps, and shew us the way of charity and peace. Amen.

The sixth Sunday after Trinity.

THE COLLECT.

O GOD, who hast prepared for them that love thee such good things as pass man's understanding; Pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire; Through Jesus Christ our Lord. Amen.

THE EPISTLE. Rom. vi. 3.

KNOW ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been

planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

THE GOSPEL. S. Matth. v. 20.

JESUS said unto his disciples, Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgement. But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgement: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

SECRET.

O Lord, be merciful to these our supplications, and graciously accept these oblations of thy servants; That what they have offered severally unto the honour of thy Name, may be profitable unto the salvation of them all; Through. *Gr.*

POST-COMMUNION.

We beseech thee, O Lord, that we whom thou hast refreshed with the heavenly Gift, may be cleansed from our secret faults, and delivered from the snares of all enemies; Through. *Gr.*

FOR THE PEOPLE.

Let thy right hand, O Lord, we beseech thee, protect thy suppliant people; That we, passing through this present life under thy guidance, may be enabled to attain unto that which endureth for ever; Through. *Gr.*

BENEDICTION.

The Lord remove from us the stains of all dissension, and fill us with the grace of love unfeigned. Amen.

The Lord subdue within us the rebellious struggles of flesh and blood, and give us the blessing of perpetual chastity. Amen.

The Lord make us in this present world to love that which will not cut us off from our inheritance in heaven. Amen.

The seventh Sunday after Trinity.

THE COLLECT.

LORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; Through Jesus Christ our Lord. Amen.

THE EPISTLE. Rom. vi. 19.

I SPEAK after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

THE GOSPEL. S. Mark viii. 1.

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way; for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground. And he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes; and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand. And he sent them away.

SECRET.

O Lord, be merciful unto our supplications, and graciously accept these oblations of thy people: And that the prayer of none may be in vain, nor the request fruitless, grant, we beseech thee, that what we ask faithfully we may obtain effectually; Through. *Gr.*

POST-COMMUNION.

Fulfilled with thy Gifts, O Lord, we beseech thee to grant that we may be both cleansed by their inward power, and also defended by their help; Through. *L.*

FOR THE PEOPLE.

Grant, we beseech thee, O Lord, that we, who unfeignedly do trust in thy

grace, may both ask for such things as be rightful, and also may continually obtain the things for which we ask; Through. *Gr.*

BENEDICTION.

The Lord incline his ear to the prayer of us his humble servants, and give us the grace of his blessing, and the reward of everlasting salvation. Amen.

May we always and everywhere find the Lord gracious unto us, and evermore rejoice in praising him. Amen.

The Lord loose the bands of all our sins, and enable us to attain unto everlasting glory. Amen.

The eighth Sunday after Trinity.

THE COLLECT

O GOD, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us; Through Jesus Christ our Lord. Amen.

THE EPISTLE. Rom. viii. 12.

BRETHREN, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together.

THE GOSPEL. S. Matth. vii. 15.

BEWARE of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven.

SECRET.

O God, who hast consummated the diverse offerings of the Law in one perfect sacrifice, accept the sacrifice which is offered before thee by thy devout servants, and sanctify it with thy blessing as thou didst the gifts of righteous Abel; That what they have offered severally to the honour of thy Majesty, may be profitable unto the salvation of them all; Through. *Gr.*

POST-COMMUNION.

Let thy wholesome working in us, O Lord, both mercifully deliver us from our waywardnesses, and lead us unto those things which be rightful; Through. *Gr.*

FOR THE PEOPLE.

O Lord, we beseech thee, evermore

convert the hearts of thy people unto thyself; That as thou causest them to be assisted by so effectual aids, so thou wouldest not cease to govern them by thy continual help; Through. *Gr.*

BENEDICTION.

May the grace of the Lord sanctify us, and keep us from all evil. Amen.

May he drive far from us all that is evil, and purify both our spirits and our bodies. Amen.

May he bind us unto himself by the bond of love, and may his peace abound in our hearts. Amen.

The ninth Sunday after Trinity.

THE COLLECT.

GRANT to us, Lord, we beseech thee, the spirit to think and do always such things as be rightful; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will; Through Jesus Christ our Lord. Amen.

THE EPISTLE. 1 Cor. x. 1

BRETHREN, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud, and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink: (for they drank of that spiritual rock that followed them; and that Rock was Christ.) But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

THE GOSPEL. S. Luke xvi. 1.

JESUS said unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord

taketh away from me the stewardship: I cannot dig, to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.

SECRET.

Receive the gifts, we beseech thee, O Lord, which of thine own bounty we present before thee: And grant that these holy mysteries, through the powerful working of thy grace, may both sanctify our daily life in this world, and bring us unto everlasting joys; Through. *Gr.*

POST-COMMUNION.

O Lord, we beseech thee, let the heavenly mystery be to us for the renewal of both soul and body; That we may feel the inward virtue of that which we have outwardly performed; Through. *L.*

FOR THE PEOPLE.

Grant, we beseech thee, Almighty God, that we, running thy way with devout mind, may escape the snares of the sins that would cause us to fall; Through. *Gr.*

BENEDICTION.

May the Lord multiply upon us the abundance of his blessing, and confirm us in the hope of the heavenly Kingdom. Amen.

May he correct our actions, and lead us to our inheritance in Paradise above. Amen.

And may we be fulfilled with those intentions whereby we may be enabled evermore to please him. Amen.

The tenth Sunday after Trinity.

THE COLLECT.

LET thy merciful ears, O Lord, be open to the prayers of thy humble servants; And that they may obtain their petitions make them to ask such things as shall please thee; Through Jesus Christ our Lord. Amen.

THE EPISTLE. 1 Cor. xii. 1.

CONCERNING spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of

operations, but it is the same God, who worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

THE GOSPEL. S. Luke xix. 41.

AND when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves. And he taught daily in the temple.

SECRET.

Grant us, we beseech thee, O Lord, worthily to frequent these mysteries; forasmuch as whensoever this commemoration of the One Sacrifice is celebrated, the work of our redemption is carried on; Through. *L.*

POST-COMMUNION.

Lord, let the communion of thy sacrament both convey cleansing unto us and bestow unity upon us; Through. *Gr.*

FOR THE PEOPLE.

Preserve, we beseech thee, O Lord, the hearts of thy faithful people ——, and strengthen them evermore by the power of thy heavenly grace; That they may be both devout in their supplications unto thee, and also sincere in their mutual love for one another; Through. *Gr.*

BENEDICTION.

May God, who is the life of mortal men and the salvation of sinners, take away from us every stain of sin. Amen.

May he clothe us in the beauty of goodness, sanctify our minds, purify our wills, and grant us the companionship of his holy angels. Amen.

That we, being approved in faith and unstained in works, may attain unto the everlasting inheritance of heavenly joys. Amen.

The eleventh Sunday after Trinity.

THE COLLECT.

O GOD, who declarest thy almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly trea-

sure; through Jesus Christ our Lord. Amen.

THE EPISTLE. 1 Cor. xv. 1.

BRETHREN, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand: by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the Scriptures; and that he was buried; and that he rose again the third day, according to the Scriptures; and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present; but some are fallen asleep: after that, he was seen of James; then of all the Apostles: and last of all, he was seen of me also, as of one born out of due time. For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed.

THE GOSPEL. S. Luke xviii. 9.

JESUS spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican: I fast twice in the week, I give tithes of all that I possess. And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

SECRET.

Let the offerings, O Lord, be acceptably dedicated unto thee, which thou hast in such wise given to be presented in honour of thy Name, as to make them also means of healing unto us; Through. *Gr.*

POST-COMMUNION.

We beseech thee, O Lord God, that as thou ceasest not to restore us by thy divine sacraments, so of thy loving-kindness thou wouldest never deprive us of thy help; Through. *Gr.*

FOR THE PEOPLE.

Cleanse thy faithful servants, O Lord, we beseech thee, both in body and soul; That we, being penetrated by thy inspiration, may have strength to shun all hurtful pleasures: And that we may never be taken captive by sinful enticements, let us evermore be fed with thy sweetness; Through. *Gr.*

BENEDICTION.

The Lord graciously regard our devotion, and grant unto us the gifts of his blessing. Amen.

The Lord strengthen us with such support in this present world, as to make us inhabitants of Paradise in that which is to come. Amen.

The Lord by sanctifying them so bless our hearts, and by blessing them so sanctify them, as that it may delight him to be among us, yea within us. Amen

The twelfth Sunday after Trinity.

THE COLLECT.

ALMIGHTY and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire, or deserve; Pour down upon us the abundance of thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, thy Son, our Lord. Amen.

THE EPISTLE. 2 Cor. iii. 4.

SUCH trust have we through Christ to God-ward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God. Who also hath made us able ministers of the New Testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the ministration of death written and engraven in stones was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

THE GOSPEL. S. Mark vii. 31.

JESUS, departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, *Ephphatha*, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

SECRET.

Look favourably, O Lord, we beseech thee, on this our bounden duty and service: And grant that the gift which we offer may be both acceptable unto thee, and also a support unto our frailty; Through. *L.*

POST-COMMUNION.

Grant us, we beseech thee, O Lord, to feel supported both in soul and body by the reception of thy sacrament; That we,

being saved in both, may glory in the fulness of thy heavenly healing; Through. *L.*

FOR THE PEOPLE.

Defend thy people, O Lord, we beseech thee, and evermore assist them with thy saving help; That they may be supported by thy continual blessings both in body and soul; Through. *Gr.*

BENEDICTION.

The Lord enrich us with his grace, and further us with his heavenly blessing. Amen.

The Lord defend us from all adversity, and keep us evermore with his tender pity. Amen.

The Lord give favourable heed to our petitions, and graciously vouchsafe unto us the pardon of all our faults. Amen.

The thirteenth Sunday after Trinity.

THE COLLECT.

ALMIGHTY and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises; Through the merits of Jesus Christ our Lord. Amen.

THE EPISTLE. Gal. iii. 16.

TO Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one; And to thy seed, which is Christ. And this I say, That the covenant that was confirmed before of God in Christ, the Law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the Law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the Law? It was added because of transgressions, till the seed should come, to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one; but God is one. Is the Law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the Law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

THE GOSPEL. S. Luke x. 23.

BLESSED are the eyes which see the things that ye see. For I tell you, That many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And behold, a certain Lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the Law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou

hast answered right; this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain Priest that way, and, when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and, when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

SECRET.

O Lord, we beseech thee, give favourable heed unto the offerings which we present at thy holy altars; That we, being pardoned and admitted to thy favour, may give the honour due unto thy Name; Through.

POST-COMMUNION.

O Lord, we beseech thee, let our holy partaking of this mystery quicken us, and also bestow upon us both cleansing and defence; Through. *L.*

FOR THE PEOPLE.

Grant unto thy servants and handmaids, O Lord, we beseech thee, unfeigned stedfastness in the faith of thee; That we, being stablished in divine love, may by no temptations be torn from our perfectness therein; Through. *Gr.*

BENEDICTION.

The Lord give us the gift of his blessing, and fill us with the Spirit of truth and peace. Amen.

To the end that we with devout mind may so pass through the way of salvation, as to escape in safety from the sins that would ensnare us. Amen.

And may we be made so devout in supplications unto him, and so unfeigned in love to one another, that we may be able to attain without fear unto the heavenly kingdom. Amen.

The fourteenth Sunday after Trinity.

THE COLLECT.

ALMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity; And, that we may obtain that which thou dost promise, make us to love that which thou dost command; Through Jesus Christ our Lord. Amen.

THE EPISTLE. Gal. v. 16.

I SAY then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For

the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, That they who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts.

THE GOSPEL. S. Luke xvii. 11.

AND it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria, and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off. And they lifted up their voices, and said, Jesus, master, have mercy on us. And when he saw them, he said unto them, Go, shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole.

SECRET.

Be favourable, O Lord, to thy people, and favourably accept their gifts; That thou, regarding us graciously through this oblation, mayest both bestow upon us pardon and grant us our requests; Through. *Gr.*

POST-COMMUNION.

Grant, we beseech thee, O Lord, unto us who have received thy heavenly sacraments, that we may make increasing progress towards eternal redemption; Through.

We beseech thee, O Lord, that thou wouldest evermore vouchsafe unto us, whom thou hast refreshed with the heavenly Gifts, both the desire to live a holy and religious life, and also strength and power stedfastly to fulfil the same; Through. *Gr.*

FOR THE PEOPLE.

Preserve thy people, O Lord, we beseech thee—: And as thou failest not to assist them with thy saving help, so grant unto them evermore to rejoice in thy goodness both to their souls and bodies; Through. *Gr.*

BENEDICTION.

May the blessing of the Lord go with us in every place, and make us evermore to cleave to him. Amen.

May he preserve us by his blessing, as he vouchsafed to create us by his power. Amen.

And may he so grant unto us a happy life, as to make us fellow-heirs of heavenly bliss. Amen.

The fifteenth Sunday after Trinity.

THE COLLECT.

KEEP, we beseech thee, O Lord, thy Church with thy perpetual mercy: and, because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation; Through Jesus Christ our Lord. Amen.

THE EPISTLE. Gal. vi. 11.

YE see how large a letter I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

THE GOSPEL. S. Matth. vi. 24.

NO man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on: Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field how they grow: they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven; shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these

things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof.

SECRET.

Grant unto us, O Lord, we beseech thee, that this salutary oblation may avail both for the cleansing of our sins and for the obtaining of thy favour and compassion; Through.

POST-COMMUNION.

Let thy sacraments, O God, evermore both cleanse and defend us, and lead us unto the happy issue of everlasting salvation; Through.

FOR THE PEOPLE.

Be favourable, O Lord, to us thy humble servants, and absolve us from all our sins; that what we deserve because of our offences may by thy forgiveness be averted from us; Through. *Gr.*

BENEDICTION.

May God Almighty, who knoweth our weakness, grant unto us the gift of his blessing. Amen.

And as he hath given unto us an hearty desire to pray, so may he give us also the help of his consolation. Amen.

That we may receive support, both for this life and for that which is to come, from him by whose goodness we were created. Amen.

The sixteenth Sunday after Trinity.

THE COLLECT.

O LORD, we beseech thee, let thy continual pity cleanse and defend thy Church: And, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness; through Jesus Christ our Lord. Amen.

THE EPISTLE. Ephes. iii. 13.

I DESIRE that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

THE GOSPEL. S. Luke vii. 11.

AND it came to pass the day after, that Jesus went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when

the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier, (and they that bare him stood still,) and he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak: and he delivered him to his mother. And there came a fear on all, and they glorified God, saying, That a great Prophet is risen up among us, and that God hath visited his people. And this rumour of him went forth throughout all Judæa, and throughout all the region round about.

SECRET.

O Lord, we beseech thee, let thy sacraments defend us, and evermore protect us against the assaults of the devil; Through. *Gr.*

POST-COMMUNION.

O Lord, we beseech thee, let the inward working of the heavenly Gift possess our souls and bodies; That the workings of our natural mind may be evermore controlled by its inward power; Through. *Gr.*

FOR THE PEOPLE.

Assist us mercifully, O Lord, in these our supplications: And forasmuch as we rely on nothing in ourselves, do thou of thine unspeakable pity succour us; That the unfailing abundance of thy gifts may bestow upon us that for which of our own deservings we dare not hope; Through. *Gr.*

BENEDICTION.

May God Almighty cleanse away the stains of our sins, and brighten us with his blessing. Amen.

May he fill us with the gifts of spiritual grace, and strengthen our resolution to persevere in good. Amen.

And may he so graciously accept our humble service, as to enrich us with the rewards of his loving mercy. Amen.

The seventeenth Sunday after Trinity.

THE COLLECT.

LORD, we pray thee that thy grace may always prevent and follow us, and make us continually to be given to all good works; Through Jesus Christ our Lord. Amen.

THE EPISTLE. Ephes. iv. 1.

I THEREFORE the prisoner of the Lord beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

THE GOSPEL. S. Luke xiv. 1.

IT came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. And behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the Lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day? And they held their peace. And he took him, and healed him, and let him

go; and answered them, saying, Which of you shall have an ass, or an ox, fallen into a pit, and will not straightway pull him out on the sabbath-day? And they could not answer him again to these things. And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms, saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that, when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

SECRET.

Cleanse us, we beseech thee, O Lord, by the inward virtue of this present sacrifice: And of thy mercy bring to pass within us that we may be worthy partakers of the same; Through. *Gr.*

POST-COMMUNION.

O Lord, we beseech thee, mercifully cleanse our souls, and renew them by thy heavenly sacraments; That we may both now and hereafter derive from them thy help for both body and soul; Through; *Gr.*

FOR THE PEOPLE.

Grant to thy people, O Lord, we beseech thee, both a spirit of true devotion unto thee, and an understanding to pray for such things as be rightful: And also, in answer to their humble prayers, vouchsafe of thy tender mercy to give them all that is profitable for them; Through. *Gr.*

BENEDICTION.

May God Almighty surround us with his heavenly protection, and enrich us with the gift of his blessing. Amen.

And may he grant unto us that we, who do lean only on the hope of his heavenly grace, may evermore be defended by his almighty care. Amen.

To the end that we may both enjoy in this world the blessings of our mortal life, and also attain hereafter to the joys of life eternal. Amen.

The eighteenth Sunday after Trinity.

THE COLLECT.

LORD, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee the only God; Through Jesus Christ our Lord. Amen.

THE EPISTLE. 1 Cor. i. 4.

I THANK my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

THE GOSPEL. S. Matth. xxii. 34.

WHEN the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them, who was a Lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the Law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? Whose son is he? They say unto him, The Son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his Son? And no man was able to answer him a word; neither durst any man from that day forth ask him any more questions.

SECRET.

We humbly entreat thy Majesty, O Lord, that, through these holy rites which we perform, we may be delivered both from past and future sins; Through. *Gr.*

POST-COMMUNION.

We beseech thee, Almighty God, that by these thy sanctifying means of grace both our faults may be healed, and everlasting blessings may flow forth unto us; Through.

FOR THE PEOPLE.

Assist thy people, O Lord, who trust in thy protection: And by thy perpetual defence preserve us who humbly prostrate ourselves beneath thy right hand; Through. *Gr.*

BENEDICTION.

May God Almighty surround us with the perpetual defence of his right hand, and give unto us the fulness of his blessings. Amen.

May he guard us from all wickedness, and grant unto us to abound in heavenly gifts. Amen.

That we, being cleansed in body and soul, may be enabled to render unto him such service as shall obtain his merciful acceptance. Amen.

The nineteenth Sunday after Trinity.

THE COLLECT.

O GOD, forasmuch as without thee we are not able to please thee; Mercifully grant, that thy Holy Spirit may in all things direct and rule our hearts; Through Jesus Christ our Lord. Amen.

THE EPISTLE. Ephes. iv. 17.

THIS I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind; having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ;

if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the Spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore, putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry and sin not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

THE GOSPEL. S. Matth. ix. 1.

JESUS entered into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed. And Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee. And behold, certain of the Scribes said within themselves, This man blasphemeth. And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee? or to say, Arise, and walk? But that ye may know that the Son of Man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God, who had given such power unto men.

SECRET.

O God, who through our solemn communion with thee in this sacrifice dost make us partakers of thy one Supreme Godhead, Grant, we beseech thee, that as we are admitted to the knowledge of thy truth, so we may walk agreeably thereto in thought and deed; Through. *Gr.*

POST-COMMUNION.

Refreshed by thy holy Gift, O Lord, we yield thee hearty thanks: And humbly entreat thy mercy, that thou wouldest make us worthy of our partaking in the same; Through. *Gr.*

FOR THE PEOPLE.

Look favourably, O Lord, on the bounden duty and service of thy people: And grant, that amid the weakness and uncertainty of this mortal life, we who trust in thy protection may not be oppressed by any adversities; Through. *Gr.*

BENEDICTION.

May God Almighty purify the secrets of our hearts, and grant unto us the increase of his blessing. Amen.

May we be unclothed of all the dangers of this present life, and clothed upon with the ornaments of spiritual graces. Amen.

That, being supported by his help, we may so serve him upon earth, as to attain unto union with him in heaven. Amen.

The twentieth Sunday after Trinity.

THE COLLECT.

O ALMIGHTY and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; That we, being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done; Through Jesus Christ our Lord. Amen.

THE EPISTLE. Ephes. v. 15.

SEE then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs; singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the Name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God.

THE GOSPEL. S. Matth. xxii. 1.

JESUS said, The Kingdom of heaven is like unto a certain king, who made a marriage for his son; and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the high-ways, and as many as ye shall find bid to the marriage. So those servants went out into the high-ways, and gathered together all, as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding-garment. And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness:

there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

SECRET.

Grant, we beseech thee, O Lord, that these gifts which we offer before the eyes of thy Majesty may be made unto us the means of our salvation; Through.

POST-COMMUNION.

Let thy healthful working, O Lord, both graciously cleanse us from our own waywardness, and make us ever cleave unto thy commandments; Through. *Gr.*

FOR THE PEOPLE.

Let thy faithful people, O Lord, receive thy blessing; That they, being saved thereby both in body and soul, may evermore do unto thee acceptable service, and also may continually enjoy the benefits of thy favourable kindness; Through. *Gr.*

BENEDICTION.

May God Almighty keep far from us all hurtful things, and mercifully pour down upon us the gifts of his blessing. Amen.

May he make our hearts attentive to learn in holy things, that they may be filled with everlasting benefits. Amen.

To the end that we, knowing what we ought to do and doing what we know, may both continue unhurt by the dangers of this world, and also be made fellow-heirs with the blessed spirits in the world to come. Amen.

The one and twentieth Sunday after Trinity.

THE COLLECT.

GRANT, we beseech thee, merciful Lord, to thy faithful people pardon and peace; That they may be cleansed from all their sins, and serve thee with a quiet mind; Through Jesus Christ our Lord. Amen.

THE EPISTLE. Ephes. vi. 10.

MY brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having your loins girt about with truth; and having on the breast-plate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the Spirit, which is the Word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak.

THE GOSPEL. S. John iv. 46.

THERE was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down and heal his son; for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And, as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to amend: and they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judæa into Galilee.

SECRET.

Let these mysteries, we beseech thee, O Lord, convey unto us thy heavenly medicine, and cleanse away the faults of our wayward hearts; Through. *Gr.*

POST-COMMUNION.

That we may be rendered worthy of thy sacred Gifts, make us, O Lord, we beseech thee, ever to obey thy commandments; Through.

FOR THE PEOPLE.

Be thou the guardian of thy family, O Lord, we beseech thee, and grant thy mercy unto us that ask; That we may be evermore obedient unto thee, and also be made partakers of thy gifts; Through. *Gr.*

BENEDICTION.

May God Almighty dispose our days in his peace, and grant unto us the gifts of his blessing. Amen.

May he deliver us from all our troubles, and establish our minds in the tranquillity of his peace. Amen.

To the end that we, being adorned with the precious jewels of faith, hope, and love, may both pass through this present life unhurt, and also attain in safety unto life eternal. Amen.

The two and twentieth Sunday after Trinity.

THE COLLECT.

LORD, we beseech thee to keep thy household the Church in continual godliness; That through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name; Through Jesus Christ our Lord. Amen.

THE EPISTLE. Philip. i. 3.

I THANK my God upon every remembrance of you, (always in every prayer of mine for you all making request with joy,) for your fellowship in the Gospel from the first day until now; being confident of this very thing, that he who hath begun a good work in you will perform it until the day of Jesus Christ; even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds, and in the defence and confirma-

tion of the Gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge, and in all judgement: that ye may approve things that are excellent, that ye may be sincere, and without offence, till the day of Christ: being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

THE GOSPEL. S. Matth. xviii. 21.

PETER said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times; but until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

SECRET.

Accept, O Lord, with favour the offerings whereby thou hast willed that we should obtain thy favour: And restore to us health and safety by the power of thy loving-kindness; Through. *Gr.*

POST-COMMUNION.

Having received the nourishment of immortality, we beseech thee, O Lord, that we may live conformably unto that whereof we have partaken with our lips; Through. *Gr.*

FOR THE PEOPLE.

Let thy right hand, O Lord, we beseech thee, surround thy people with its continual help; That being defended from all wickedness they may increase in thy heavenly gifts; Through.

BENEDICTION.

May the favour of the Lord's blessing evermore protect us, and defend us from all evil. Amen.

May the Lord cleanse us from all stains of sin, and enable us to please him evermore. Amen.

May he everywhere meet us with mercy and peace, and graciously vouchsafe unto us the aid of his blessing. Amen.

The three and twentieth Sunday after Trinity.

THE COLLECT.

O GOD, our refuge and strength, who art the author of all godliness, Be ready, we beseech thee, to hear the devout prayers of thy Church: And grant that those things which we ask faithfully we may obtain effectually; Through Jesus Christ our Lord. Amen.

THE EPISTLE. Philip. iii. 17.

BRETHREN, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

THE GOSPEL. S. Matth. xxii. 15.

THEN went the Pharisees and took counsel how they might entangle him in his talk. And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

SECRET.

O Lord, we beseech thee, make us intent upon thy holy service: And that we may attend upon thee without any stain of offence, make us thyself to be such as thou dost command; Through.

POST-COMMUNION.

Having received thy Gifts in thy holy mystery, we humbly entreat thee, O Lord Christ, that what thou hast taught us to do in remembrance of thee may avail for the assistance of our infirmity; Who livest and reignest with the Father.

FOR THE PEOPLE.

Grant to thy people, O Lord, we be-

seech thee, health both of body and soul, and fill the hearts of thy faithful with thine unfailing consolations; That they, being aided by thy protection, may both please thee by devout affection, and also evermore enjoy thy benefits; Through. *Gr.*

BENEDICTION.

May the Lord Almighty open our hearts to his law, and humble our souls to receive his divine commandments. Amen.

May the divine mercy enable us to receive aright that which the lips of mortal men declare unto us for the salvation of our souls. Amen.

That we, being taught by their holy discourses, may be enabled without loss to attain unto eternal blessedness, together with those who watch for our souls. Amen.

The four and twentieth Sunday after Trinity.

THE COLLECT.

O LORD, we beseech thee, absolve thy people from their offences; That through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed: Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. Amen.

THE EPISTLE. Coloss. i. 3.

WE give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. As ye also learned of Epaphras, our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding: that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.

THE GOSPEL. S. Matth. ix. 18.

WHILE Jesus spake these things unto John's disciples, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. (And behold, a woman, which was diseased with an issue of blood twelve years, came be-

hind him, and touched the hem of his garment; for she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and, when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour.) And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

SECRET.

O Lord, we beseech thee, let the oblation of this present gift cleanse us, and make us worthy of our holy partaking of the same; Through.

POST-COMMUNION.

Receiving, O Lord, the heavenly Gifts, we beseech thee that thou suffer not that to be unto us for judgement which thou hast provided for the healing of thy faithful people; Through.

FOR THE PEOPLE.

O God, the protector of them that hope in thee, save thy believing people; That they, being free from sin and safe from the enemy, may evermore continue in thy grace; Through. *Gr.*

BENEDICTION.

May God Almighty grant us his mercy, which bestoweth life. Amen.

May he breathe into us that spirit of prayer which may secure our salvation. Amen.

May he vouchsafe unto us the sweetness of his love, to lift us up to praise his eternal Majesty. Amen. *M.*

The five and twentieth Sunday after Trinity.

[THE SUNDAY NEXT BEFORE ADVENT.

(*The Irish and American Uses.*)]

THE COLLECT.

STIR up, we beseech thee, O Lord, the wills of thy faithful people; That they, plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded; Through Jesus Christ our Lord. Amen.

FOR THE EPISTLE. Jer. xxiii. 5.

BEHOLD, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign, and prosper, and shall execute judgement and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his Name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up, and which led the seed of the house of Israel out of the north-country, and from all countries whither I had driven them; and they shall dwell in their own land.

THE GOSPEL. S. John vi. 5.

WHEN Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes; but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and, when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes, as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

If there be any more Sundays before Advent Sunday, the Service of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that this last Collect, Epistle, and Gospel shall always be used upon the Sunday next before Advent.

SECRET.

Give favourable heed, O Lord, to the sacrifice which we are about to celebrate before thee: And may it be the means both of cleansing us from the faults of our present state, and of rendering us acceptable unto thy Name; Through. *Gr.*

POST-COMMUNION.

We beseech thee, Almighty God, let our souls, which now are refreshed by the divine Gift, fully obtain their desire, which is that they, being kindled by the Holy Ghost, may shine like burning lights before the face of thy Son Jesus Christ at his coming; Who liveth. In the unity of the same. *G.*

FOR THE PEOPLE.

Stir up, O Lord, we beseech thee, the hearts of thy faithful people; That they, being attentive to thy holy teaching, may both understand what things they ought to follow, and also by faithfully following may attain unto the same; Through. *Gr.*

BENEDICTION.

May the Lord grant us the blessing of unfeigned charity, that we may ever live at peace with all. Amen.

May we be enabled to overcome the snares of all enemies, and to pass through this present life with perfect integrity. Amen.

May we also be delivered from a guilty conscience, that we may be without fear in the day of the judgement to come. Amen.

September Ember Week.

For Special Collect, Epistle, and Gospel for the Ember Seasons, see "Collects, Epistles, and Gospels for various Special Occasions."

Wednesday in September Ember Week.

PRAYER.

O Lord, we beseech thee, support our feeble souls by the healing means of

grace provided by thy mercy; That wherein of their natural frailty they suffer loss, they may of thy merciful kindness be restored; Through. *Gr.*

SECRET.

O God, who hast willed of these fruits of the earth to form thy sacraments, vouchsafe, we beseech thee, through them to confer upon us help, both for this present life, and also for that which is to come; Through.

POST-COMMUNION.

Receiving from thy bounty, O Lord, these heavenly Gifts, which with careful service we present before thee, we humbly entreat thee, that we may of thy mercy evermore partake of the same with befitting thoughts; Through. *Gr.*

FOR THE PEOPLE.

Grant, we beseech thee, O Lord, to thy suppliant family, that whilst they abstain from bodily food, they may in spirit also fast from sin; Through. *Gr.*

Friday in September Ember Week.

PRAYER.

Grant, we beseech thee, Almighty God, that we, who year by year devoutly keep these holy observances, may be enabled to please thee both in body and soul; Through. *Gr.*

SECRET.

O Lord, we beseech thee, let our gifts in this our fast be acceptable unto thee: And may we, through the Atonement which they plead, both receive thy present grace, and also be brought unto thine everlasting promises; Through. *L.**

POST-COMMUNION.

We beseech thee, Almighty God, that we, who yield thee hearty thanks for the Gifts we have received, may be made partakers of yet fuller blessings; Through. *Gr.*

FOR THE PEOPLE.

Defend, we beseech thee, O Lord, thy family: And of thy bounty vouchsafe unto us those healthful means of grace unto eternal salvation, which of thy holy inspiration we devoutly seek; Through. *Gr.*

Saturday in September Ember Week.

PRAYER.

Almighty everlasting God, who makest our wholesome abstinence a means of healing both to our souls and bodies, we humbly entreat thy Majesty, that thou, being moved by the devout prayers of thy fasting people, wouldest vouchsafe unto them the help of thy grace both now and evermore; Through. *Gr.*

SECRET.

O Lord, we beseech thee, let our offerings and our fasting obtain thy favour; Forasmuch as thou thyself vouchsafest them as a means whereby we may procure it; Through.

POST-COMMUNION.

Let thy sacraments, O Lord, we beseech thee, work in us that which is their inward meaning; That what we now celebrate in mystery, we may hereafter enjoy in the very truth; Through. *Gr.*

FOR THE PEOPLE.

Let thy people, O Lord, we beseech thee, rejoice in thy benefits bestowed upon them: And as thou allowest unto them a sure trust and confidence in thy loving pity, so do thou graciously vouchsafe unto them the fulness of thy longed-for mercy; Through. *Gr.*

Office of Preparation

BEFORE CELEBRATING THE HOLY COMMUNION

✠

Σὺ εἶ ὁ προσφέρων καὶ προσφερόμενος,
Χριστὲ ὁ Θεὸς ἡμῶν.

(*Liturgy of Constantinople—Prayer of the Cherubic Hymn.*)

Ἡμεῖς καθ' ἑκάστην ἡμέραν οὐ προσφέρομεν;
προσφέρομεν μὲν, ἀλλ' ἀνάμνησιν ποιούμενοι τοῦ
θανάτου αὐτοῦ. Καὶ μία ἐστὶν αὕτη καὶ οὐ
πολλαί. Πῶς μία καὶ οὐ πολλαί; Ἐπείδη
ἅπαξ προσηνέχθη, ὥσπερ ἐκείνη ἡ εἰς τὰ
Ἅγια τῶν ἁγίων. Τοῦτο ἐκείνης τύπος ἐστὶ
καὶ αὐτὴ ἐκείνης· τὸν γὰρ αὐτὸν ἀεὶ
προσφέρομεν, οὐ νῦν μὲν ἕτερον πρόβατον
αὔριον δὲ ἕτερον, ἀλλ' ἀεὶ τὸ αὐτό·
ὥστε μία ἐστὶν ἡ θυσία.

(S. Chrysostom, *Hom. XVII. in Ep. ad Hebræos*, p. 168.)

Adesto, adesto, Jesu, bone Pontifex, in medio nostri,
sicut fuisti in medio discipulorum tuorum.

(*Mozarabic Canon, immediately before the Words of Institution.*)

✠

Office of Preparation

BEFORE CELEBRATING THE HOLY COMMUNION.

Antiphon. O how plentiful is thy goodness which thou hast laid up for them that fear thee.

Psalm XXIII.

Dominus regit me.

THE Lord is my shepherd : therefore can I lack nothing.

He shall feed me in a green pasture : and lead me forth beside the waters of comfort.

He shall convert my soul : and bring me forth in the paths of righteousness, for his Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me ; thy rod and thy staff comfort me.

Thou shalt prepare a table before me against them that trouble me : thou hast anointed my head with oil, and my cup shall be full.

But thy loving-kindness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Psalm XXVI.

Judica me, Domine.

BE thou my Judge, O Lord, for I have walked innocently : my trust hath been also in the Lord, therefore shall I not fall.

Examine me, O Lord, and prove me : try out my reins and my heart.

For thy loving-kindness is ever before mine eyes : and I will walk in thy truth.

I have not dwelt with vain persons : neither will I have fellowship with the deceitful.

I have hated the congregation of the wicked : and will not sit among the ungodly.

I will wash my hands in innocency, O Lord : and so will I go to thine altar ;

That I may shew the voice of thanksgiving : and tell of all thy wondrous works.

Lord, I have loved the habitation of thy house : and the place where thine honour dwelleth.

O shut not up my soul with the sinners : nor my life with the bloodthirsty ;

In whose hands is wickedness : and their right hand is full of gifts.

But as for me, I will walk innocently : O deliver me, and be merciful unto me.

My foot standeth right : I will praise the Lord in the congregations.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Psalm XXVII.

Dominus illuminatio.

THE Lord is my light, and my salvation ; whom then shall I fear : the Lord is the strength of my life ; of whom then shall I be afraid ?

When the wicked, even mine enemies, and my foes, came upon me to eat up my flesh : they stumbled and fell.

Though an host of men were laid against me, yet shall not my heart be afraid : and though there rose up war against me, yet will I put my trust in him.

One thing have I desired of the Lord, which I will require : even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

For in the time of trouble he shall hide me in his tabernacle : yea, in the

secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

And now shall he lift up mine head : above mine enemies round about me.

Therefore will I offer in his dwelling an oblation with great gladness : I will sing, and speak praises unto the LORD.

Hearken unto my voice, O LORD, when I cry unto thee : have mercy upon me, and hear me.

My heart hath talked of thee, Seek ye my face : Thy face, LORD, will I seek.

O hide not thou thy face from me : nor cast thy servant away in displeasure.

Thou hast been my succour : leave me not, neither forsake me, O God of my salvation.

When my father and my mother forsake me : the LORD taketh me up.

Teach me thy way, O LORD : and lead me in the right way, because of mine enemies.

Deliver me not over into the will of mine adversaries : for there are false witnesses risen up against me, and such as speak wrong.

I should utterly have fainted : but that I believe verily to see the goodness of the LORD in the land of the living.

O tarry thou the LORD's leisure : be strong, and he shall comfort thine heart ; and put thou thy trust in the LORD.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Antiphon. O how plentiful is thy goodness which thou hast laid up for them that fear thee : and that thou hast prepared for them that put their trust in thee, even before the sons of men. The eyes of all wait upon thee, and thou givest them their meat in due season.

Or in Festal Seasons, the following three Psalms.

Antiphon. I will fear no evil : for thou art with me.

PSALM XXXIV.

Benedicam Domino.

I WILL alway give thanks unto the LORD : his praise shall ever be in my mouth.

My soul shall make her boast in the LORD : the humble shall hear thereof, and be glad.

O praise the LORD with me : and let us magnify his Name together.

I sought the LORD, and he heard me : yea, he delivered me out of all my fear.

They had an eye unto him, and were lightened : and their faces were not ashamed.

Lo, the poor crieth, and the LORD heareth him : yea, and saveth him out of all his troubles.

The angel of the LORD tarrieth round about them that fear him : and delivereth them.

O taste, and see, how gracious the LORD is : blessed is the man that trusteth in him.

O fear the LORD, ye that are his saints : for they that fear him lack nothing.

The lions do lack, and suffer hunger : but they who seek the LORD shall want no manner of thing that is good.

Come, ye children, and hearken unto me : I will teach you the fear of the LORD.

What man is he that lusteth to live : and would fain see good days ?

Keep thy tongue from evil : and thy lips, that they speak no guile.

Eschew evil, and do good : seek peace, and ensue it.

The eyes of the LORD are over the righteous : and his ears are open unto their prayers.

The countenance of the LORD is against them that do evil : to root out the remembrance of them from the earth.

The righteous cry, and the LORD heareth them : and delivereth them out of all their troubles.

The LORD is nigh unto them that are of a contrite heart : and will save such as be of an humble spirit.

Great are the troubles of the righteous : but the LORD delivereth him out of all.

He keepeth all his bones : so that not one of them is broken.

But misfortune shall slay the ungodly : and they that hate the righteous shall be desolate.

The LORD delivereth the souls of his servants : and all they that put their trust in him shall not be destitute.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

PSALM LXXXIV.

Quam dilecta !

O HOW amiable are thy dwellings : thou LORD of hosts !

My soul hath a desire and longing to enter into the courts of the LORD : my heart and my flesh rejoice in the living God.

Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young : even thy altars, O LORD of hosts, my King and my God.

Blessed are they that dwell in thy house : they will be alway praising thee.

Blessed is the man whose strength is in thee : in whose heart are thy ways.

Who going through the vale of misery use it for a well : and the pools are filled with water.

They will go from strength to strength : and unto the God of gods appeareth every one of them in Sion.

O LORD God of hosts, hear my prayer : hearken, O God of Jacob.

Behold, O God our defender : and look upon the face of thine Anointed.

For one day in thy courts : is better than a thousand.

I had rather be a door-keeper in the house of my God : than to dwell in the tents of ungodliness.

For the LORD God is a light and defence : the LORD will give grace and worship, and no good thing shall he withhold from them that live a godly life.

O LORD God of hosts : blessed is the man that putteth his trust in thee.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

PSALM LXXXV.

Benedixisti, Domine.

LORD, thou art become gracious unto thy land : thou hast turned away the captivity of Jacob.

Thou hast forgiven the offence of thy people : and covered all their sins.

Thou hast taken away all thy displeasure : and turned thyself from thy wrathful indignation.

Turn us then, O God our Saviour : and let thine anger cease from us.

Wilt thou be displeased at us for ever : and wilt thou stretch out thy wrath from one generation to another ?

Wilt thou not turn again, and quicken us : that thy people may rejoice in thee ?

Shew us thy mercy, O LORD : and grant us thy salvation.

I will hearken what the LORD God will say concerning me : for he shall speak peace unto his people, and to his saints, that they turn not again.

For his salvation is nigh them that fear him : that glory may dwell in our land.

Mercy and truth are met together : righteousness and peace have kissed each other.

Truth shall flourish out of the earth : and righteousness hath looked down from heaven.

Yea, the LORD shall shew loving-kindness : and our land shall give her increase.

Righteousness shall go before him : and he shall direct his going on the way.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Antiphon. I will fear no evil : for thou art with me. Thou shalt prepare a table before me against them that trouble me : thou hast anointed my head with oil, and my cup shall be full.

Or, in Penitential Seasons, the following three Psalms.

Antiphon. Remember not, Lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our sins.

PSALM LI.

Miserere mei, Deus.

HAVE mercy upon me, O God, after thy great goodness : according to the multitude of thy mercies do away mine offences.

Wash me throughly from my wickedness : and cleanse me from my sin.

For I acknowledge my faults : and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight : that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness : and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts : and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean : thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness : that the bones which thou hast broken may rejoice.

Turn thy face from my sins : and put out all my misdeeds.

Make me a clean heart, O God : and renew a right spirit within me.

Cast me not away from thy presence : and take not thy Holy Spirit from me.

O give me the comfort of thy help again : and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked : and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health : and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord : and my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I give it thee : but thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion : build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Psalm CXXX.

De profundis.

OUT of the deep have I called unto thee, O Lord : Lord, hear my voice.

O let thine ears consider well : the voice of my complaint.

If thou, Lord, wilt be extreme to mark what is done amiss : O Lord, who may abide it ?

For there is mercy with thee : therefore shalt thou be feared.

I look for the Lord ; my soul doth wait for him : in his word is my trust.

My soul fleeth unto the Lord : before the morning watch, I say, before the morning watch.

O Israel, trust in the Lord, for with the Lord there is mercy : and with him is plenteous redemption.

And he shall redeem Israel : from all his sins.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Psalm CXLIII.

Domine, exaudi.

HEAR my prayer, O Lord, and consider my desire : hearken unto me for thy truth and righteousness' sake.

And enter not into judgement with thy servant : for in thy sight shall no man living be justified.

For the enemy hath persecuted my soul ; he hath smitten my life down to the ground : he hath laid me in the darkness, as the men that have been long dead.

Therefore is my spirit vexed within me : and my heart within me is desolate.

Yet do I remember the time past ; I muse upon all thy works : yea, I exercise myself in the works of thy hands.

I stretch forth my hands unto thee : my soul gaspeth unto thee as a thirsty land.

Hear me, O Lord, and that soon, for my spirit waxeth faint : hide not thy face from me, lest I be like unto them that go down into the pit.

O let me hear thy loving-kindness betimes in the morning, for in thee is

my trust : shew thou me the way that I should walk in, for I lift up my soul unto thee.

Deliver me, O LORD, from mine enemies : for I flee unto thee to hide me.

Teach me to do the thing that pleaseth thee, for thou art my God : let thy loving Spirit lead me forth into the land of righteousness.

Quicken me, O LORD, for thy Name's sake : and for thy righteousness' sake bring my soul out of trouble.

And of thy goodness slay mine enemies : and destroy all them that vex my soul ; for I am thy servant.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Antiphon. Remember not, Lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our sins. Spare us, good Lord, spare thy people whom thou hast redeemed with thy most precious Blood, and be not angry with us for ever.

Then let the Celebrant say,

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

I said, Lord, have mercy upon me. *Heal my soul, for I have sinned against thee.*

Turn thee again, O Lord, at the last. *And be merciful unto thy servants.*

O Lord, let thy mercy be shewed upon us. *As we do put our trust in thee.*

Let thy priests be clothed with righteousness. *And let thy saints sing with joyfulness.*

Lord, cleanse thou me from my secret faults. *Keep thy servant also from presumptuous sins.*

O Lord, hear my prayer. *And let my crying come unto thee.*

The Lord be with you. *And with thy spirit.*

Let us pray.

MOST gracious God, incline thy merciful ears to our prayers, and enlighten our hearts by the grace of thy Holy Spirit ; That we may worthily minister at thy holy mysteries, and love thee with an everlasting love ;

O Lord, we beseech thee, may the Comforter who proceedeth from thee enlighten our minds, and lead us, as thy Son hath promised, into all truth ;

O Lord, we beseech thee, may the power of the Holy Ghost be with us, and both mercifully cleanse and purge our hearts, and defend us from all adversities ;

Cleanse our consciences, we beseech thee, O Lord, by thy visitation : That thy Son our Lord Jesus Christ when he cometh may find in us a mansion prepared for himself ;

Through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the same Spirit, ever one God, world without end. Amen.

PRIVATE PRAYERS OF THE CELEBRANT.

Deus, qui de indignis.

O GOD most holy and most pure, the fountain of holiness, Have mercy upon me, a miserable sinner, and cleanse both my heart and body from all defilement and stain of sin, and make me a worthy minister at thy holy altar. And mercifully grant that on this altar, whereto I, unworthy, now draw near, I may present a sacrifice which shall be accepted of thy loving-kindness ; For all my sins and offences, and for my numberless daily transgressions : Also for all here present : For all connected with me by friendship or affinity, especially *N.* and *N.* : For all whom I have offended or injured, or who are my enemies, especially *N.* and *N.* : For thy Church militant here in

earth, and all her pressing needs, especially peace, unity, liberty, and an abundant outpouring of the Holy Ghost: And lastly for the whole Mystical Body of thy Son; That such as are yet in the flesh, especially *N.* and *N.*, may finish their course with joy; And that such as are departed hence in the Lord, especially *N.* and *N.*, may rest in peace and hope, and rise in glory. And may my prayers and offering be acceptable unto thee through him who offered himself a sacrifice to thee, O Father, even Jesus Christ, thine only Son our Lord; Who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. Amen.

Prayer of S. Thomas Aquinas, also appointed to be said in Sarum Use.

Omnipotens sempiterne Deus.

ALMIGHTY and everlasting God, behold I approach the sacrament of thy only-begotten Son, our Lord Jesus Christ. As one sick, I come to the Physician of life: as unclean, to the Fountain of mercy: as blind, to the Light of eternal splendour: as needy, to the Lord of heaven and earth: as naked, to the King of glory: a lost sheep, to the good Shepherd: a fallen creature, to its Creator: desolate, to the kind Comforter: miserable, to the Pitier: guilty, to the Bestower of pardon: sinful, to the Justifier: hardened, to the Infuser of grace.

I implore therefore the abundance of thine infinite Majesty that thou wouldest vouchsafe to heal my sickness, to wash my foulness, to lighten my darkness, to enrich my poverty, and to clothe my nakedness, that I may receive the Bread of angels, the King of kings, and Lord of lords, with such reverence and fear, such contrition and love, such faith and purity, such devotion and humility, as is expedient for the welfare of my soul. Grant me, I beseech thee, to receive not only the sacrament of the Lord's Body and Blood, but also the virtue of the sacrament. O most merciful God, grant me so to receive the Body of thy only-begotten Son our Lord Jesus Christ, which he took of the Virgin Mary, that I may be incorporated in his mystical Body, and ever reckoned among his members. And, O most loving Father, grant me that whom I now purpose to receive under a veil I may at length behold with open face, even thy beloved Son, Who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. Amen.

SUNDAY.

Summe Sacerdos et vere Pontifex.

O great High-Priest, the true Priest, Jesu Christ, who didst offer thyself to God the Father, a pure and spotless Victim, in the Upper Chamber, and upon the Cross, for us miserable sinners, and didst give us thy Flesh to eat and thy Blood to drink; and didst ordain this mystery in the power of the Holy Ghost, saying, '*Do this in remembrance of Me*'; I pray thee by the same thy Blood, the great price of our salvation, I pray thee by that wonderful and unspeakable love wherewith thou deignedst so to love us miserable and unworthy as to wash us from our sins in thy own Blood; Teach me thy unworthy servant, [whom among thy other gifts, not for any merit of mine, but of the condescension of thy mercy only, thou hast vouchsafed to call to the dignity of priesthood; teach me,] I pray thee, by thy Holy Spirit, to handle so great a mystery with that reverence and honour, that devotion and fear, which are due and fitting. Make me, through thy grace, always so to believe and understand, to conceive and firmly to hold, to think and to speak, of that exceeding mystery, as shall please thee, and be good for my soul. Let thy good Spirit enter my heart, and there be heard without utterance, and without the sound of words speak all truth; for thy mysteries are exceeding deep and covered with a sacred veil. For thy great mercy's sake, grant me to celebrate [assist at, *or* approach] thy holy mysteries with a clean heart and a pure mind. Free my heart from all defiling and unholy, from all vain and hurtful thoughts. Fence me with the holy and faithful guard and mighty protection of thy blessed angels, that the enemies of all good may go away

ashamed. By the virtue of this mighty mystery drive away from me and from all thy servants the spirit of pride and vainglory, of envy and blasphemy, of impurity and uncleanness, of doubting and mistrust: [enable me to overcome the vices of — and to attain to the virtues of —.] Let them be ashamed and confounded together that seek after my soul to destroy it. Let them be driven backward and put to rebuke that wish me evil. For thy most tender mercy's sake, good Lord. Amen.

MONDAY.

Rex virginum.

O great High-Priest, the true Priest, Jesu Christ, King of virgins, lover of chastity and innocence, by the heavenly dew of thy blessing extinguish in my body the fuel of evil concupiscence, that so a calm purity of body and mind may abide in me. Mortify in my members the lusts of the flesh and all wrongful emotions, and grant me true and persevering chastity, with other thy own gifts which are well-pleasing unto thee, that I may be able with chaste body and pure heart to offer unto thee the sacrifice of praise and thanksgiving. For with what exceeding contrition of heart and flow of tears, with what reverence and awe, with what chastity of body and purity of soul, should that divine and heavenly Sacrifice be celebrated, wherein thy Flesh is our meat indeed, and thy Blood is our drink indeed, wherein the lowest are joined with the highest, things earthly with divine, where is present the company of thy holy angels, wherein, in a wonderful and unspeakable way, thou art thyself both Sacrifice and Priest. For thy most tender mercy's sake, good Lord. Amen.

TUESDAY.

Quis digne hoc celebrare.

O great High-Priest, the true Priest, Jesu Christ, who can worthily celebrate this sacrament, unless thou, O God Almighty, makest him worthy? I know, O Lord, yea truly do I know, and do confess it to thy loving-kindness, that I am all unworthy to approach so high a mystery, by reason of my very many sins, especially —, and numberless negligences and omissions, especially —. But I know, and truly with my own heart I do believe, and with my lips confess, that thou canst make me worthy, who alone canst make him clean that is conceived in sin, or sinners to be righteous and holy. By this thine almighty power I beseech thee, O my God, that thou wouldest grant to me a sinner to celebrate this sacrifice with fear and trembling, with purity of heart and plenteous tears, with spiritual gladness and heavenly joy. May my mind feel the sweetness of thy most blessed Presence, and the love of thy holy angels keeping watch around me. For thy most tender mercy's sake, good Lord. Amen.

WEDNESDAY.

Ego enim memor.

O great High-Priest, the true Priest, Jesu Christ, mindful of thy venerable Passion, I approach thine altar, sinner though I be, to offer that sacrifice which thyself hast instituted and commanded to be offered in remembrance of thee for our wellbeing. May it be accepted, O God most high, for thy Holy Church, and for the people whom thou hast purchased with thine own Blood. And since thou hast willed that I a sinner should stand before thee for this thy people, although in me thou discernest no good thing, reject not my dutiful performance of the ministry thou hast intrusted to me; let not through my unworthiness the price of their salvation be wasted, whose Saving Victim and Redemption thou didst thyself vouchsafe to be. Also pitifully behold, O Lord, the sorrows of thy people which I bring before thee —; the hindrance and oppression of thy Church, and her unhappy divisions —; the troubles and distress of nations in perplexity —; the horrors of great cities —; the sorrowful sighing of prisoners and slaves —; the miseries of widows and orphans, and all that are bereaved —; the necessities of strangers and travellers —; the despair of the desolate, the disappointed, and the friendless —; the helplessness and sadness of the weak and sickly—; the weakness of the aged—and of children —; the trials and aspirations of young

men and maidens —; the sorrowful sighing of prisoners and outcasts —; the sufferings of Christians under the oppression of heathen rulers —; the unbelief of thine ancient people —; the gloom and degradation of the heathen world —; on all which do thou, O Lord, have mercy; For thy most tender mercy's sake, good Lord. Amen.

THURSDAY.

Tu enim misereris omnium.

O great High-Priest, the true Priest, Jesu Christ, who hast mercy upon all, and hatest nothing that thou hast made; Remember how frail our nature is, and that thou art our Saviour and our God. Be not angry with us for ever, and shut not up thy tender mercies in displeasure. For we humbly present our prayers before thy face, trusting not in our own righteousness, but in thy manifold and great mercies. Take away from me, O Lord, my iniquities, [especially —,] and mercifully kindle in me the Fire of thy Holy Spirit. Take away from me the heart of stone, and give me an heart of flesh, an heart to love and adore thee, an heart to delight in, to follow, and to enjoy thee. And I entreat thy mercy, O Lord, that thou wouldest favourably look down upon thy family as it pays its vows to thy most holy Name; and, that the desire of none may be in vain, nor the petitions unfulfilled, do thou inspire our prayers that they may be such as thou delightest to hear and answer; For thy most tender mercy's sake, good Lord. Amen.

(*The above five Prayers are probably S. Anselm's.*)

FRIDAY.

Ad mensam dulcissimi convivii.

To the Table of thy most sweet Feast, O gracious Lord Jesu Christ, I a sinner approach with fear and trembling, nothing presuming on my own deserts, but trusting in thy mercy and goodness. For my heart and body are stained with many sins, my thoughts and lips not diligently kept. Wherefore, O gracious God, O awful Majesty, in my extremity I turn to thee, the fount of mercy; to thee I hasten to be healed, and take refuge under thy protection; and thee, before whom as my Judge I cannot stand, I long for as my Saviour. To thee, O Lord, I shew my wounds, to thee I lay bare my shame. I know my sins, for which I am afraid, are many and great. My trust is in thy tender mercy, of which there is no end. Look therefore upon me with the eye of thy mercy, O Lord Jesu Christ, God and Man, for man's sake crucified. Hearken unto me whose trust is in thee; have mercy upon me who am full of sin and misery, O thou fount of mercy, that wilt never cease to flow.

Hail, saving Victim, offered for me and all mankind on the cross of suffering and shame.

Hail, noble and precious Blood, flowing from the wounds of my crucified Lord and Saviour Jesus Christ, and washing away the sins of the whole world.

Be mindful, O Lord, of thy creature which thou hast redeemed with thine own Blood. It repents me that I have sinned, and I desire to amend what I have done. Take therefore away from me, O most merciful Saviour, all my iniquities and sins, [especially —,] that being cleansed both in body and soul I may worthily taste the Holy of Holies. And grant that this holy feeding on thy Body and Blood, of which unworthy as I am I purpose to partake, may be for the remission of my sins, and the perfect cleansing of all my offences, for the driving away of all evil thoughts, and the renewal of all holy desires, for the healthful bringing forth of fruit well-pleasing unto thee, and the most sure protection of my soul and body against the wiles of all enemies; For thy most tender mercy's sake, good Lord. Amen.

(*This Prayer is ascribed to S. Ambrose.*)

SATURDAY.

Rogo te, Domine.

O great High-Priest, the true Priest, Jesu Christ, I pray thee by the holy mystery of thy Body and Blood, whereby in thy Church we are evermore fed, washed, and sanctified, and made partakers of thy Divine Nature, Grant to me the graces which are well-pleasing unto thee, especially —, with which fulfilled I may so with a clean conscience

approach thy altar, that the sacramental gifts may be made to me health and life. For thou with thy holy and blessed mouth hast said, *The Bread which I will give is my Flesh, which I will give for the life of the world. I am the Living Bread which came down from heaven. Whosoever shall eat of this Bread shall live for ever.*

O Bread most sweet, heal thou the palate of my heart, that I may feel the sweetness of thy love. Heal it of all weakness and frailty, that it may be set upon no sweetness but thyself.

O Bread most fair, full of all delight and sweetness, that ever refreshest us and never failest, may my heart feed on thee, and may my inmost parts be filled with the sweetness of thy taste. Thy angel host feeds on thee with full satisfaction; may man in his pilgrimage so feed on thee according to his measure, that he may not fail on the way, being refreshed with such Food for his journey.

O holy Bread, O living Bread, O Bread most pure, which camest down from heaven, and givest life unto the world, come into my heart and cleanse me from all defilement of flesh and spirit.

Enter thou into my soul, and heal and cleanse me within and without, especially from —. Be thou the succour and abiding defence of my soul and body. Drive far from me all the snares of the enemy. Let them be scattered afar from thy powerful presence, that, being both outwardly and inwardly guarded by thee, I may attain by a straight course to thy heavenly Kingdom, where, no more as now in mysteries, but face to face, we shall see thee, when thou shalt have delivered up the Kingdom to God, even the Father, that God may be all in all. For then shalt thou wondrously satisfy me from thyself, so that I shall hunger no more nor thirst any more; For thy most tender mercy's sake, good Lord, Who livest and reignest with the same Father and the Holy Ghost, ever one God, world without end. Amen.

(*This Prayer is probably S. Anselm's.*)

SATURDAY EVENING.

The following may be said, at or after Evensong, in preparation for the Communion of Sunday.

The Metrical Litany of the Blessed Sacrament, No. 472 *in Hymns Ancient and Modern.*

Let us pray,

For true repentance.
(*Collect for Ash Wednesday.*)

For mercy and forgiveness.
(*Collects for Trinity, XII. XXI.*)

For love toward God.
(*Collect for Trinity, VI.*)

For love of our neighbour.
(*Collect for Quinquagesima.*)

THANKSGIVING FOR THE HOLY EUCHARIST.

We give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God, for Jesus Christ our Lord, the one, true, and everlasting, and only sinless Priest: Who in his last Supper constituted the form of the one continual Sacrifice; And, first offering himself a Victim unto thee, himself first taught us that it should be continually offered: By whose Flesh also, once sacrificed for us, we are both fed and strengthened, as by his Blood, once shed for us, we are continually both refreshed and cleansed; Who liveth and reigneth. (*Metz Missal, Preface 'In Cœna Domini.'*)

We give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God, for Jesus Christ our Lord, who, having done away the carnal victims that were only figures of the true, entrusted unto us his own Body and Blood for our Sacrifice, to be in every place offered unto thy Name, and in which alone thou art evermore well pleased: Who also, in this mystery of unsearchable wisdom and infinite love, still ceaseth not wonderfully to exhibit effectually the very same work which

once for all he finished on the Cross, himself the Victim and himself the Priest; Wherein also, having made us one offering with himself, he invites us to that sacred feast in which his very self is taken for our food, the memorial of his Passion is renewed afresh, our minds are filled with grace, and the pledge of our future glory is bestowed; In him who liveth and reigneth. (*Metz Missal Preface*, '*In Festo Corporis Christi.*')

From the Ornaments' Rubric.

(A.D. 1662.)

"The Chancels shall remain as they have done in times past. And here it is to be noted, that such Ornaments of the Church, and of the Ministers thereof, at all times of their Ministration, shall be retained, and be in use, as were in this Church of *England*, by the Authority of Parliament, in the Second Year of the Reign of King *Edward* the Sixth."

NOTE.—The "Order of the Communion," "imprinted at London the viij daye of Marche, in the second yere of the reigne of our sovereigne Lord Kyng Edward the Sixt: By Richard Grafton, printer to his moste royall Majestie," is dated "In the yere of our Lorde M.D.XLVIII." This shews the "second year of the reign of King Edward the Sixth" to be the year 1548.

The First Reformed Prayer Book was printed in March 1549, and was ordered to be used from and after the Feast of Pentecost, June 9, 1549. Its Rubrics as to the Ornaments of the Minister are as follows:—

"Upon the day and at the time appointed for the ministration of the Holy Communion, the Priest that shall execute the holy ministry, shall put upon him the vesture appointed for that ministration, that is to say, a white Albe plain, with a Vestment or Cope. And where there be many Priests or Deacons, there so many shall be ready to help the Priest in the ministration, as shall be requisite; and shall have upon them likewise the vestures appointed for their ministry, that is to say, Albes with Tunacles." (*Rubric prefixed to the Communion Office of* 1549.)

"Whensoever the Bishop shall celebrate the Holy Communion in the Church, or execute any other public Ministration, he shall have upon him, beside his Rochette, a Surplus or Albe, and a Cope or Vestment; and also his Pastoral Staff in his hand, or else borne or holden by his Chaplain." (From "*Certain Notes for the more plain Explication and decent Ministration of things contained in this Book*," added at the end of the Prayer Book of 1549.)

Prayers at Vesting.

At first entering the Vestry.

Antiphon. Lord, I have loved the habitation of thine house : and the place where thine honour dwelleth.

Quis ascendet in montem Domini.

Who shall ascend into the hill of the Lord : or who shall rise up in his holy place ?

Even he that hath clean hands, and a pure heart : and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

He shall receive the blessing from the Lord : and righteousness from the God of his salvation.

Glory be. As it was.

Deus, Deus meus.

O God, thou art my God : early will I seek thee.

My soul thirsteth for thee, my flesh also longeth after thee : in a barren and dry land where no water is.

Thus have I looked for thee in holiness : that I might behold thy power and glory.

For thy loving-kindness is better than the life itself : my lips shall praise thee.

As long as I live will I magnify thee on this manner : and lift up my hands in thy Name.

My soul shall be satisfied, even as it were with marrow and fatness : when my mouth praiseth thee with joyful lips.

Glory be. As it was.

Quemadmodum.

Like as the hart desireth the water-brooks : so longeth my soul after thee, O God.

My soul is athirst for God, yea, even the living God : when shall I come to appear before the presence of God ?

We wait for thy loving-kindness, O God : in the midst of thy temple.

An offering of a free heart will I give thee, and praise thy Name, O Lord : because it is so comfortable.

Glory be. As it was.

Quid retribuam Domino.

What reward shall I give unto the Lord : for all the benefits that he hath done unto me ?

I will receive the cup of salvation : and call upon the Name of the Lord.

I will pay my vows now in the presence of all his people : right dear in the sight of the Lord is the death of his saints.

Behold, O Lord, how that I am thy servant : I am thy servant, and the son of thine handmaid ; thou hast broken my bonds in sunder.

I will offer to thee the sacrifice of thanksgiving : and will call upon the Name of the Lord.

I will pay my vows unto the Lord, in the sight of all his people : in the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise the Lord.

Glory be. As it was.

Antiphon. Lord, I have loved the habitation of thine house : and the place where thine honour dwelleth.

At washing the hands.

I will wash mine hands in innocency, O Lord : and so will I go to thine altar. That I may shew the voice of thanksgiving : and tell of all thy wondrous works.

Munda me, Domine. Cleanse me, O Lord, from all defilement of heart and body : That I may be able with purity to fulfil the holy work of the Lord. (*Sarum.*)

At putting on the Alb or Surplice.

Have mercy upon me, O Lord, and cleanse me from all stains of sin ; That, with those who have made their robes white in the Blood of the Lamb, I may

have grace to attain to everlasting happiness.

At putting on the Stole.

Lord, give me grace to bear thy yoke, and evermore to serve but thee alone.

At putting on the Vestment or Chasuble.

O Lord, who hast said, *My yoke is easy and my burden is light*, Enable me so to bear it, as to attain thy favour and to abide in thy love.

While Vesting, or after they are Vested, the Celebrant with his Assistants may say as followeth;—

Veni, Creator Spiritus.

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart.

Thy blessed Unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of thy grace.
Keep far our foes, give peace at home:
Where thou art guide, no ill can come.

Teach us to know the Father, Son,
And thee, of both, to be but One.
That, through the ages all along,
This may be our endless song;

Praise to thy eternal merit,
Father, Son, and Holy Spirit.

Or this,

Come, Holy Ghost, eternal God,
Proceeding from above,
Both from the Father and the Son,
The God of peace and love;

Visit our minds, into our hearts
Thy heavenly grace inspire;
That truth and godliness we may
Pursue with full desire.

O Holy Ghost, into our minds
Send down thy heav'nly light;
Kindle our hearts with fervent zeal,
To serve God day and night.

Our weakness strengthen and confirm,
(For, Lord, thou know'st us frail;)
That neither devil, world, nor flesh,
Against us may prevail.

Put back our enemy far from us,
And help us to obtain
Peace in our hearts with God and man,
(The best, the truest gain;)

Of strife and of dissention
Dissolve, O Lord, the bands,
And knit the knots of peace and love
Throughout all Christian lands.

Grant us the grace that we may know
The Father of all might,
That we of his beloved Son
May gain the blissful sight;

To God the Father laud and praise,
And to his blessed Son,
And to the Holy Spirit of grace,
Co-equal Three in One.

Or this,

Come, Holy Ghost, Creator blest,
Upon our minds vouchsafe to rest,
Thyself with thy celestial aid
Fill all the hearts thyself hast made.

To thee, the Comforter, we cry,
The heavenly Gift of God most high,
The Fount of life, the Fire of love,
The soul's anointing from above.

Thy gifts in sevenfold order stand,
The Finger thou of God's right hand,
True promise of the Father thou
Who dost the tongue with speech endow.

Thy light to our dull sense impart,
And pour thy love through ev'ry heart,
Confirm with might that never dies
Our mortal frame's infirmities.

Drive far from us our deadly foe,
And evermore thy peace bestow;
So led by thee, unerring guide,
No ill shall draw our steps aside.

Thy heavenly joy for ever grant,
Thy gifts of grace in all implant;
All strife and envy, Lord, remove,
And bind all hearts in peace and love.

Grant us through thee, O Holy One
To know the Father and the Son;
Be thou, of both the Spirit blest,
By all for evermore confessed.

To Father, Son, and Paraclete
All praise for ever, as is meet:
And may the Son on us bestow
The gifts that from the Spirit flow.

Amen.

V. When thou lettest thy breath go forth they shall be made. R. *And thou shalt renew the face of the earth.*

(*S. John* xx. 22.)

O God, who in thy wonderful sacrament hast left us a perpetual memorial of thy Passion, Grant, we beseech thee, that we may always so reverently handle and devoutly receive the sacred mysteries of thy Body and Blood that we may ever feel within ourselves the fruit of thy redemption; Who livest and reignest with the Father, in the unity of the Holy Ghost, ever one God, world without end. Amen.

Domine, Sancte Pater. O Lord, holy Father, Almighty, everlasting God, grant me so worthily to partake of the holy Body and Blood of thy Son Jesus Christ our Lord that I may thereby receive remission of all my sins, and be filled with thy Holy Ghost, and possess thy peace: For thou art God alone, and besides thee there is none else, whose glorious kingdom endureth without end for evermore; Through the same Jesus Christ our Lord. Amen.

FOR PRIEST AND PEOPLE.

Conscious of our sinful thoughts and our shortcomings, we approach thee, O Lord, not to sacrifice to thee a bleeding victim, but, with suppliant prayers, to offer before thee, in a heavenly mystery, the Body of the everlasting and only Priest. Remember therefore, O Lord, what he endured for us, who bare our sins. Clothe thou us in the robe of righteousness, that none may sit down at thy Supper without a wedding garment. Let the Banquet of the New Testament abound with celestial joys. Far from us be the guile by which that wicked disciple was deceived. May there be in all true faith, sure hope, and pure love, that the conscience of none may be condemned by these spiritual sacraments, but that we all, cleansed by the sweetness of thy peace and love, may venture even now on earth to call thee Father; Through the same thy Son Jesus Christ our Lord. Amen. *Mozarabic. Maundy Thursday.*)

Thou, O God, hast shewed unto us this great mystery of our salvation: Thou hast vouchsafed to make us, thy humble and unworthy servants, the ministers of thy holy altar: Enable thou us, by the power of thy Holy Ghost, for this our ministry; That without condemnation we may stand before thy holy glory, and bring before thee the sacrifice of praise. For thou art he who worketh all in all: Grant, Lord, that, both for ourselves and for our people, our offering may be acceptable before thee; Through. (*Liturgy of Saint Basil.**)

O Sovereign Lord, the great and glorious God, who art great in counsel and mighty in operation, the God and Father of thy holy child Jesus our Saviour, Look upon us, and upon this thy flock, which through him thou hast chosen to the glory of thy Name: And, sanctifying us in body and in soul, vouchsafe that we, being cleansed from all filthiness of flesh and spirit, may partake of the good things of thy holy Table. Judge not any of us as unworthy, but be thyself our helper, our defence and shield; Through the same thy Christ, with whom to thee be glory, honour, praise, and high thanksgiving, and to the Holy Ghost, unto all ages evermore. Amen. (*The Clementine Liturgy.*)

Accept, O God, our humble petition; and make us worthy to offer unto thee these prayers and supplications and spiritual sacrifices on behalf of all thy people. Enable us, whom thou hast set in the Church for this ministry unto thee in the power of thy Holy Ghost, to call upon thee at all times and in all places without condemnation, without hindrance, and with the testimony of a good conscience; That thou mayest hear us, and be gracious unto us, in the abundance of thy goodness; For Christ's sake, our Lord. Amen. (*Liturgy of Constantinople.*)

Grant, O God, to all who join with us in prayer, true growth in godly life, with increase of faith and spiritual understanding. Grant them to serve thee at all times with holy fear and love, and to partake of thy holy mysteries without condemnation, and finally to be made worthy of thy heavenly kingdom; Through. (*Liturgy of Constantinople.*)

THE ORDER OF THE

Administration of the Lord's Supper

OR

Holy Communion

ACCORDING TO THE USE OF

THE CHURCH OF ENGLAND

A.D. 1662

[The Approach to the Altar.

After saying the Hymn Veni Creator, *let the Celebrant proceed to the Altar, and say silently the following Psalm, (which is directed to be said here in the Sarum Use,) as he kneels in front of the Altar.*

Antiphon. I will go unto the altar of God : even unto God that maketh glad my youth.

Psalm XLIII.

Judica me.

GIVE sentence with me, O God, and defend my cause against the ungodly people : O deliver me from the deceitful and wicked man.

For thou art the God of my strength, why hast thou put me from thee : and why go I so heavily, while the enemy oppresseth me ?

O send out thy light and thy truth, that they may lead me : and bring me unto thy holy hill, and to thy dwelling.

And that I may go unto the altar of God, even unto the God of my joy and gladness : and upon the harp will I give thanks unto thee, O God, my God.

Why art thou so heavy, O my soul : and why art thou so disquieted within me ?

O put thy trust in God : for I will yet give him thanks, which is the help of my countenance, and my God.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Antiphon. I will go unto the altar of God : even unto God that maketh glad my youth.

Then let the Celebrant pray for his Assistants, saying,

Habete osculum pacis et dilectionis.

Grant to us, Lord, the spirit of peace and love, that we may be meet to attend at thy holy altar, and to perform thy divine service.

Aufer a nobis.

Take from us, O Lord, all our iniquities, that we with pure minds may enter in unto the holy of holies. (*Sarum.*)

Then rising let him say silently,

✠ In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.]

THE ORDER OF THE

Administration of the Lord's Supper,

OR

Holy Communion.

The Priest standing at the North Side of the Table shall say the Lord's Prayer, with the Collect following, the people kneeling.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

THE COLLECT.

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; Through Christ our Lord. Amen.

Then shall the Priest, turning to the people, rehearse distinctly all the Ten Commandments; and the people still kneeling shall, after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.

Minister.

GOD spake these words, and said; I am the Lord thy God: Thou shalt have none other gods but me.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me and keep my commandments.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou

hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Honour thy father and thy mother; that thy days may be long in the land, which the Lord thy God giveth thee.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt do no murder.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not commit adultery.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not steal.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not bear false witness against thy neighbour.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People.

Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

Then shall follow one of these two Collects for the King, the Priest standing as before, and saying,

Let us pray.

ALMIGHTY God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church; and so rule the heart of thy chosen Servant GEORGE, our King and Governour, that he (knowing whose minister he is) may above all things seek thy honour and glory: and that we, and all his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed Word and ordinance; Through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. Amen.

Or

ALMIGHTY and everlasting God, we are taught by thy holy Word, that the hearts of kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: We humbly beseech thee so to dispose and govern the heart of GEORGE thy Servant, our King and Governour, that, in all his thoughts, words, and works, he may ever seek thy honour and glory,

and study to preserve thy people committed to his charge, in wealth, peace, and godliness: Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. Amen.

[Any special Intercession which it is desired publickly to make, as for instance, For the whole Church, For Convocation or for the Lambeth Conference, when sitting, For the Diocesan Bishop, For those about to be consecrated or ordained, For Foreign Missions, For Peace, etc., and during the vacancy of a See or Parish, should be said here, before the Collect of the Day.

FOR THE PURITY AND PEACE OF THE CHURCH.

O Lord, we beseech thee, let thy continual pity cleanse and defend thy Church; And, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness; Through Jesus Christ our Lord. Amen.]

Then shall be said the Collect of the Day. And immediately after the Collect the Priest shall read the Epistle, saying, The Epistle [or, The portion of Scripture appointed for the Epistle] is written in the — Chapter of — beginning at the —Verse. And the Epistle ended, he shall say, Here endeth the Epistle. Then shall he read the Gospel (the people all standing up) saying, The holy Gospel is written in the — Chapter of — beginning at the — Verse.

[Benediction before the Gospel in Salisbury Use.

The Lord be in thy heart and in thy lips in reading the holy Gospel of God. In the Name.

Benediction before the Gospel in York Use.

The Lord open thy mouth to read and our ears to understand the holy Gospel of the God of peace. In the Name.

After the announcement of the Gospel, the Choir and People, by English Usage, since 1549, and by American and Irish Rubric, respond, Glory be to thee, O Lord, to which on festal days may be added, Alleluia. After the Gospel, the Choir and People may respond, as the Irish Rubric of 1877 directs, Thanks be to thee, O Lord, to which on festal days may be added, Alleluia, Alleluia, Alleluia.]

And the Gospel ended, shall be sung or said the Creed following, the people still standing, as before.

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made: Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of

sins, And I look for the Resurrection of the dead, And the life of the world to come. Amen.

[Obs. The Sarum Rubric directed the Choir to bow at the words, And was incarnate.]

Then the Curate shall declare unto the people what Holy-days, or Fasting-days, are in the week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and the Banns of Matrimony published; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister: nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the King, or by the Ordinary of the place.

Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth, by authority.

Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these sentences following, as he thinketh most convenient in his discretion.

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *S. Matth.* v.

Lay not up for yourselves treasure upon the earth; where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; where neither rust nor moth doth corrupt, and where thieves do not break through and steal. *S. Matth.* vi.

Whatsoever ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets. *S. Matth.* vii.

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven. *S. Matth.* vii.

Zacchæus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore four-fold. *S. Luke* xix.

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* ix.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? 1 *Cor.* ix.

Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. 1 *Cor.* ix.

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. 2 *Cor.* ix.

Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall he reap. *Gal.* vi.

While we have time, let us do good unto all men; and specially unto them that are of the household of faith. *Gal.* vi.

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. 1 *Tim.* vi.

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation

against the time to come, that they may attain eternal life. 1 *Tim.* vi.

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have shewed for his Name's sake, who have ministered unto the saints, and yet do minister. *Hebr.* vi.

To do good, and to distribute, forget not; for with such sacrifices God is well pleased. *Hebr.* xiii.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? 1 *S. John* iii.

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee. *Tobit* iv.

Be merciful after thy power. If thou hast much, give plenteously: if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. *Tobit* iv.

He that hath pity upon the poor lendeth unto the Lord: and look, what he layeth out, it shall be paid him again. *Prov.* xix.

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. *Psalm* xli.

Whilst these sentences are in reading, the Deacons, Church-wardens, or other fit person appointed for that purpose, shall receive the Alms for the Poor, and other devotions of the people, in a decent bason to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table [saying silently,

Blessed be thou, O LORD, for ever and ever. All that is in the heaven and in the earth is thine. Thine is the kingdom, and thou art exalted as head above all. All things come of thee, and of thine own have we given thee. 1 *Chron.* xxix. 10, 11, 14].

[During the Collection of the Alms, or after their presentation, the Priest uncovers the Holy Vessels, and places the Veil on one side. Then the Elements are brought to him from the Credence, to his right hand.]

And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient, [placing the Chalice in the middle of the Corporal, with the Paten in front of it; and saying silently,

In spiritu humilitatis.

In the spirit of humility and with contrite hearts may we be accepted of thee, O Lord: and may our offering be so made in thy sight, that it may be accepted of thee, and may please thee, O Lord my God. (*Sarum.*)

THE SECRET.

Bless, O Lord, we beseech thee, these thy gifts, and sanctify them unto this holy use; That by them we may be made partakers of the Body and Blood of thine only-begotten Son Jesus Christ, and fed unto everlasting life of soul and body; Through the same thy Son Jesus Christ our Lord, our only Mediator and Advocate. Amen. (*Coronation Service.*)

Or the Secret may be said from the Service of the day.

And the Assistants shall at the same time pray silently for him, saying,

Spiritus Sancti gratia.

The grace of the Holy Ghost enlighten thy heart and thy lips, and the Lord graciously accept this sacrifice of praise at thy hands, to the glory of his Name, and to the benefit of us sinners, and of all his holy Church.

The Secret may be said here by the Assistants.]

After which done, the Priest shall say,

Let us pray for the whole state of Christ's Church militant here in earth.

ALMIGHTY and ever-living God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks, for all men;

Oblation of the Elements.

WE humbly beseech thee most mercifully to accept our alms and oblations, and to receive these our prayers which we offer unto thy Divine Majesty;

BESEECHING thee to inspire continually the Universal Church with the spirit of truth, unity, and concord: And grant, that all they that do confess thy holy Name may agree in the truth of thy holy Word, and live in unity, and godly love.

Here let him remember the Living.

WE beseech thee also to save and defend all Christian Kings, Princes, and Governours; and specially thy Servant George our King; that under him we may be godly and quietly governed: And grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue.

GIVE grace, O heavenly Father, to all Bishops and Curates —, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

AND to all thy people give thy heavenly grace; and especially to this congregation here present —; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life.

AND we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity—.

AND we also bless thy holy Name for all thy servants departed this life in thy faith and fear—;

HERE LET HIM REMEMBER THE DEPARTED.

beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom:

GRANT this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

[Any special intercession for the Sick or Dying, or for those suffering under recent bereavement, should be inserted here.

FOR A SICK COMMUNICANT.

Almighty, ever-living God, maker of mankind, who dost correct those whom thou dost love and chastise every one whom thou dost receive, We beseech thee to have mercy on thy servant *N.*, visited with thine hand, and to grant that *he* may take *his* sickness patiently, and recover *his* bodily health (if it be thy gracious will;) And whensoever *his* soul shall depart from the body, it may be without spot presented unto thee; Through Jesus Christ our Lord. Amen.]

At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this

EXHORTATION.

DEARLY beloved in the Lord, ye that mind to come to the holy communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread, and drink of that cup. For as the benefit is great, if with a pure penitent heart and lively faith we receive that holy sacrament; (for then we spiritually eat the Flesh of Christ, and drink his Blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's Body; we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man, who did humble himself, even to the death upon the cross, for us miserable sinners, who lay in darkness and the shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us, he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. Amen.

[THE INVITATION.]

Then shall the Priest say to them that come to receive the holy Communion,

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways, Draw near with faith, and take this holy sacrament to your comfort; And make your humble confession to Almighty God, meekly kneeling upon your knees.

Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by one of the Ministers; both he and all the people kneeling humbly upon their knees, and saying,

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us.

We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable.

Have mercy upon us, have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

Then shall the Priest (or the Bishop being present,) stand up, and turning himself to the people, pronounce this Absolution.

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him, Have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; Through Jesus Christ our Lord. Amen.

Then shall the Priest say,

Hear' what comfortable words our Saviour Christ saith unto all that truly turn to him.

COME unto me all that travail and are heavy laden, and I will refresh you. *S. Matth.* xi. 28.

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *S. John* iii. 16.

Here also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. 1 *Tim.* i. 15.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. 1 *S. John* ii. 1.

After which the Priest shall proceed, saying,

LIFT up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

Then shall the Priest turn to the Lord's Table, and say,

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, *Holy Father, Almighty, Everlasting God.

Here shall follow the Proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying:

HOLY, HOLY, HOLY, LORD GOD OF HOSTS, HEAVEN AND EARTH ARE FULL OF THY GLORY: GLORY BE TO THEE, O LORD MOST HIGH. AMEN.

* These words [Holy Father] must be omitted on *Trinity Sunday*.

PROPER PREFACES.

Upon *Christmas Day*, and seven days after.

BECAUSE thou didst give Jesus Christ thine only Son to be born as at this time for us; Who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, *etc.*

Upon *Easter Day*, and seven days after.

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; Who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, *etc.*

Upon *Ascension Day*, and seven days after.

THROUGH thy most dearly beloved Son Jesus Christ our Lord; Who after his most glorious resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, *etc.*

Upon *Whitsun Day*, and six days after.

THROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues lighting upon the Apostles, to teach them, and to lead them to all truth; Giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; Whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, *etc.*

Upon the Feast of *Trinity* only.

WHO art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, *etc.*

After each of which Prefaces shall immediately be sung or said,

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying:

HOLY, HOLY, HOLY, LORD GOD OF HOSTS, HEAVEN AND EARTH ARE FULL OF THY GLORY: GLORY BE TO THEE, O LORD MOST HIGH. AMEN.

Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion this Prayer following.

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the Flesh of thy dear Son Jesus Christ, and to drink his Blood, that our sinful bodies may be made clean by his Body, and our souls washed through his most precious Blood, and that we may evermore dwell in him, and he in us. Amen.

[Then let the Celebrant rise and say silently,

✠ In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Te igitur, clementissime Pater.

WHEREFORE most merciful Father, we humbly pray and beseech thee, through thy Son Jesus Christ our Lord, to accept and bless this Oblation, which we offer unto thee:

And to sanctify it with thy Holy Ghost;

That it may become unto us the Body ✠ and Blood ✠ of thy well-beloved Son, our Lord Jesus Christ. Amen. (*Sarum Canon.*)

Or this,

MOST merciful God, look graciously upon the gifts now lying before thee; And send down thy Holy Spirit upon this sacrifice; That he may make this bread the Body of thy Christ, and this cup the Blood of thy Christ. Amen. (*Clementine Liturgy, and S. Cyril Hierosol. Catech. Mystag.* v. 7.)

And while the Celebrant is thus praying, the Assistants may pray for him, according to the ancient Use of York, as follows:—

Exaudiat te Dominus.

THE Lord hear thee, in the day of trouble: the Name of the God of Jacob defend thee;

Send thee help from the sanctuary: and strengthen thee out of Sion;

Remember all thy offerings: and accept thy burnt-sacrifice;

Grant thee thy heart's desire: and fulfil all thy mind.

Save, Lord, and hear us, O King of heaven: when we call upon thee. (*Psalm* xx.)]

When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.

ALMIGHTY God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; Who made there (by his one Oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious Death, until his coming again;

HEAR us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of ✠ bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his Death and Passion, may be partakers of his most blessed Body and Blood:

Consecration of the Bread.

WHO, in the same night that he was betrayed, Here the Priest is to take the Paten into his hands, took Bread; And, when he had given thanks, And here to break the Bread, he brake it, and gave it to his disciples, saying, TAKE, EAT, And here to lay his hand upon all the Bread, THIS IS MY BODY WHICH IS GIVEN FOR YOU: DO THIS IN REMEMBRANCE OF ME.

Consecration of the Cup.

LIKEWISE after supper he took, Here he is to take the Cup into his hand, the Cup; And, when he had given thanks, he gave it to them, saying, DRINK YE ALL OF THIS; And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated, FOR THIS IS MY BLOOD OF THE NEW TESTAMENT, WHICH IS SHED FOR YOU AND FOR MANY FOR THE REMISSION OF SINS: DO THIS, AS OFT AS YE SHALL DRINK IT, IN REMEMBRANCE OF ME. Amen.

[NOTE.—After the Consecration of the Bread, the Paten should at once be covered by turning back the corner of the Corporal upon it. And after the Consecration of the Cup, the Chalice should at once be covered with the Pall.]

[*After which the Priest, still standing before the Holy Table, may add silently.*

Unde et memores.

WHEREFORE in memory of his most blessed passion, as well as of his resurrection from the grave and glorious ascension into heaven, we offer to thine illustrious Majesty of thine own gifts a pure offering, holy and undefiled, even the holy Bread of eternal life, and the Cup of everlasting salvation. (*Sarum.*)

Supplices te rogamus.

AND humbly we beseech thee, O Almighty God, command these Holy Gifts to be brought up by the hands of thy holy angel, unto thy heavenly altar above, before the sight of thy divine Majesty; That we, who by this our partaking of thy altar shall have received the holy Body and Blood of thy Son, may be fulfilled with thy grace and heavenly benediction; Through the same Christ our Lord. Amen. (*Sarum.*)

Then, kneeling,

Agnus Dei.

O Lamb of God, that takest away the sins of the world : have mercy upon us.

O Lamb of God, that takest away the sins of the world : have mercy upon us.

O Lamb of God, that takest away the sins of the world : grant us thy peace.

Domine Jesu Christe.

O Lord Jesu Christ, Son of the living God, who, by the will of the Father, and the co-operation of the Holy Ghost, hast by thy death given life unto the world, Deliver me, I beseech thee, by this thy holy Body and Blood, from all my iniquities, and from all evils that oppress me; And make me to be always obedient unto thy commandments; And suffer me not to be separated from thee for ever, O Saviour of the world. (*Sarum.*)

Corporis et Sanguinis.

Let not the Sacrament of thy Body and Blood, which I although unworthy do receive, be unto me for judgement and condemnation; but of thy loving-kindness let it profit me for health both of body and soul. Amen. (*Sarum.*)

Then, rising, he uncovers the Paten, and taking it into his hand, says,

Lord, I am not worthy that thou shouldest come under my roof, but speak the word only, and my soul shall be healed.

Yet would I touch thee by faith, like the woman in the crowd, that virtue may come out of thee, and heal me wholly, in body and in soul.

Let thy most holy Body and Blood be unto me a sinner life and health and salvation,
In body and mind,
In heart and affection,
In soul and spirit,
In purpose and in will,
And that
In labour or in rest,
In sickness or in health,
In plenty or in poverty,
In peace or in persecution,
In sorrow or in joy,
By night and by day,
And this day especially,
According to my inmost needs;
Of thy most tender love,
Jesus, good Lord. Amen.

And he reverently takes the Body of the Lord, standing, and saying silently,

The Body of our Lord Jesus Christ, which was given for me, preserve my body and soul unto everlasting life. In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then, after replacing and covering the Paten, he uncovers the Chalice, and reverently partakes thereof, standing, and saying silently,

The Blood of our Lord Jesus Christ, which was shed for me, preserve my body and soul unto everlasting life. In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

And so having received the Communion in both kinds, let him kneel and say,

Gratias tibi ago.

I YIELD thee thanks, O Lord, Holy Father, Almighty, Everlasting God, who hast refreshed me with the most holy Body and Blood of thy Son Jesus Christ our Lord. And I pray that this sacrament of our salvation, which I, an unworthy sinner, have received, may not come into judgment against me according to my deserts, but may be for the advancement of my soul and body unto life eternal; Through the same Jesus Christ our Lord. Amen. (*Sarum.*)]

Then shall the Minister proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and after that to the people also in order, into their hands, all meekly kneeling. And, when he delivereth the Bread to any one, he shall say,

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

And the Minister that delivereth the Cup to any one shall say,

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

If the Consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more according to the Form before prescribed; beginning at [Our Saviour Christ in the same night, etc.] for the blessing of the Bread; and at [Likewise after Supper, etc.] for the blessing of the Cup.

When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the Consecrated Elements, covering the same with a fair linen cloth.

Then shall the Priest say the Lord's Prayer, the people repeating after him every Petition.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

After shall be said as followeth.

O LORD and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving;

MOST humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his Blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion.

THE OBLATION OF OURSELVES. AND here we offer and present unto thee, O Lord, ourselves, our souls, and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction.

AND although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord;

BY whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

Or this,

THE THANKSGIVING.

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical Body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son.

AND we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; Through Jesus Christ our Lord;

TO whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

Then shall be said or sung.

GLORY be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

Then the Priest (or Bishop if he be present) shall let them depart with this blessing.

THE PEACE. THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord:

THE BLESSING. AND the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. Amen.

If any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own use; but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest and such other of the Communicants as he shall then call unto him, shall, immediately after the Blessing, reverently eat and drink the same.

[*After which should follow at once the Purification of the Sacred Vessels by the Celebrant, the Deacon ministering to him the Water-Cruet for the purpose of rinsing the Chalice.*

Which done he may say,

Quod ore sumpsimus.

That which outwardly with our mouth we have taken, grant, Lord, we may with pure mind inwardly receive: and may the gift vouchsafed in this life be healing and salvation for the life to come. (*Sarum.*)

Hæc nos communio.

Lord, may this Communion cleanse us from sin, and make us partakers of thy heavenly blessings. (*Sarum.*)

Then the Celebrant, kneeling, may say the Post Communion, and after that this Prayer following,

Placeat Tibi, Sancta Trinitas.

O Holy Trinity, may this my service be pleasing unto thee; And grant that this offering which I unworthy have presented before the eyes of thy Majesty, may of thy mercy be by thee accepted for all those for whom I have presented it; Who livest and reignest, ever one God, world without end. Amen. (*Sarum.*)

✠ In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

In returning from the Altar, the Priest, according to the Sarum Use, may say silently the following portion of Saint John's Gospel.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light.

That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.]

[The Commemoration of the Departed.

To be said, on occasion, next before Glory be to God on high.

ALMIGHTY God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity, We give thee hearty thanks [for that it hath pleased thee to deliver our *Brother* N. out of the miseries of this sinful world:]

Or—[for all those thy servants and handmaids, our brethren and sisters, whom it hath pleased thee to deliver out of the miseries of this sinful world;] [and, especially, for the Founders and Benefactors of this Church and Parish, the former *Rectors* [or *Vicars*] and for all thy faithful servants buried here:]

Beseeching thee that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom, that we with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; Through Jesus Christ our Lord. Amen.]

The Communion Office of the Church of Scotland

The Communion Office of the Church of Scotland.

The Priest, standing at the Altar, shall say,

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. Amen.

THE COLLECT.

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. Amen.

Then shall the Priest, turning to the people, rehearse distinctly all the Ten Commandments; and the people still kneeling shall, after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.

Minister.

GOD spake these words, and said; I am the Lord thy God: Thou shalt have none other gods but me.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them; for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands of them that love me, and keep my commandments.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven,

and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt do no murder.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not commit adultery.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister

Thou shalt not steal.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not bear false witness against thy neighbour.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People.

Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

Or, in place of rehearsing the Ten Commandments, he may, at his discretion, use the Summary of the Law as followeth.

Minister.

AND Jesus answered and said unto him, Hear, O Israel: the Lord our God is one God, and thou shalt love the Lord thy God with all thy heart, and with all thy mind, with all thy soul, and with all thy strength: this is the first and great commandment. And the second is like unto it, namely, this: Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. On these two commandments hang all the law and the prophets.

People.

Lord, have mercy upon us, and write these thy laws in our hearts, we beseech thee.

Then shall be said the Collect for grace and strength to keep the Commandments, the Priest standing as before, and saying,

Let us pray.

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection,

both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. Amen.

Or he may use one of these two Collects for the King.

ALMIGHTY God, whose kingdom is everlasting, and power infinite: Have mercy upon the whole Church: and so rule the heart of thy chosen servant George, our King and Governor, that he (knowing whose minister he is) may above all things seek thy honour and glory: and that we, and all his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed Word and ordinance; Through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. Amen.

Or,

ALMIGHTY and everlasting God, we are taught by thy holy Word, that the hearts of kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: we humbly beseech thee so to dispose and govern the heart of George, thy servant, our King and Governor, that in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge in wealth, peace, and godliness: Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. Amen.

Then shall be said the Collect of the day. And immediately after the Collect, the Priest shall read the Epistle, saying, The Epistle [or, The portion of Scripture appointed for the Epistle] is written in the — Chapter of —, beginning at the — Verse. And the Epistle ended, he shall say, Here endeth the Epistle. Then shall he read the Gospel, saying, The holy Gospel is written in the — Chapter of —, beginning at the — Verse, when the people, standing up, shall devoutly sing or say, Glory be to thee, O God. And the Gospel ended, the people shall in like manner sing or say, Thanks be to thee, O Lord, for this thy glorious Gospel. Then shall be sung or said the Creed following, the people still standing as before.

I BELIEVE in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made: Who for us men, and for our salvation, came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the prophets. And I believe one Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, And the life of the world to come. Amen.

Then the Curate shall declare unto the people what Holy-days or Fasting-days are in the week following to be observed.

Then shall follow the Sermon.

Then shall the Priest return to the Altar.

The Exhortation.

DEARLY beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider what St. Paul writeth to the Corinthians: how he exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread, and drink of that cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy sacrament, (for then we spiritually eat the Flesh of Christ and drink his Blood, then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us); so is the danger great, if we receive the same unworthily; for then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's Body; we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent ye truly for your sins past; have a lively and steadfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And, above all things, ye must give humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man, who did humble himself, even to the death upon the cross, for us miserable sinners, who lay in darkness and the shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master and only Saviour Jesus Christ, thus dying for us, and the innumerable benefits which, by his precious blood-shedding, he hath obtained to us, he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort.

To him, therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks, submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. Amen.

Then the Presbyter, or Deacon, shall say,

LET us present our offerings to the Lord with reverence and godly fear.

Then the Presbyter shall begin the Offertory, saying one or more of these sentences following, as he thinketh most convenient by his discretion, according to the length or shortness of the time that the people are offering.

IN process of time it came to pass that Cain brought of the fruit of the ground, an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering; but unto Cain, and to his offering, he had not respect. *Gen.* iv. 3, 4, 5.

Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly

with his heart, ye shall take my offering. *Exod.* xxv. 2.

Ye shall not appear before the Lord empty. Every man shall give as he is able, according to the blessing of the Lord your God which he hath given you. *Deut.* xvi. 16, 17.

Give unto the Lord the glory due unto his Name: bring an offering, and come into his courts. *Psalm* xcvi. 8.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. *S. Matt.* vi. 19, 20.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven. *S. Matt.* vii. 21.

Jesus sat over against the treasury, and beheld how the people cast money into it; and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury. For all they did cast in of their abundance: but she of her want did cast in all that she had, even all her living. *S. Mark* xii. 41, 42, 43, 44.

Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* ix. 7.

If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? 1 *Cor.* ix. 11.

Do ye not know, that they which minister about holy things, live of the things of the temple; and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained, that they who preach the Gospel should live of the Gospel. 1 *Cor.* ix. 13, 14.

He who soweth sparingly shall reap also sparingly; and he who soweth bountifully shall reap also bountifully. Every man, according as he purposeth in his heart, so let him give, not grudgingly or of necessity; for God loveth a cheerful giver. 2 *Cor.* ix. 6, 7.

Let him that is taught in the word communicate unto him that teacheth, in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap. *Gal.* vi. 6, 7.

Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy: that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. 1 *Tim.* vi. 17, 18, 19.

God is not unrighteous, to forget your work, and labour of love, which ye have shewed towards his Name, in that ye have ministered to the saints, and do minister. *Heb.* vi. 10.

To do good, and to communicate, forget not; for with such sacrifices God is well pleased. *Heb.* xiii. 16.

While the Presbyter distinctly pronounces some or all of these sentences for the Offertory, the Deacon, or (if no such be present) some other fit person, shall receive the devotions of the people there present, in a basin provided for that purpose. And when all have offered, he shall reverently bring the said basin, with the oblations therein, and deliver it to the Presbyter; who shall humbly

present it before the Lord, and set it upon the holy Table, saying,

BLESSED be thou, O Lord God, for ever and ever: Thine, O Lord, is the greatness, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine: Thine is the kingdom, O Lord, and thou art exalted as head above all; both riches and honour come of thee, and of thine own do we give unto thee. Amen.

And the Presbyter shall then offer up, and place the Bread and Wine, prepared for the Sacrament, upon the Lord's Table; and shall say,

THE Lord be with you.

Answer.

And with thy spirit.

Presbyter.

Lift up your hearts.

Answer.

We lift them up unto the Lord.

Presbyter

Let us give thanks unto our Lord God.

Answer.

It is meet and right so to do.

Presbyter.

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, *Holy Father, Almighty, Everlasting God.

* These words [Holy Father] must be omitted on *Trinity Sunday.*

Here shall follow the Proper Preface, according to the time, if there be any specially appointed; or else immediately shall follow,

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying,

HOLY, HOLY, HOLY, LORD GOD OF HOSTS, HEAVEN AND EARTH ARE FULL OF THY GLORY: GLORY BE TO THEE, O LORD MOST HIGH. AMEN.

PROPER PREFACES.

Upon *Christmas Day*, and seven days after.

BECAUSE thou didst give Jesus Christ, thine only Son, to be born *as on this day for us; Who, by the operation of the Holy Ghost, was made very man of the substance of the Blessed Virgin Mary his mother, and that without spot of sin, to make us clean from all sin. Therefore with Angels, etc.

* During the seven days after *Christmas*, say, as at this time.

Upon *Easter Day*, and seven days after.

BUT chiefly are we bound to praise thee for the glorious resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb which was offered for us, and hath taken away the sin of the world; Who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, etc.

Upon *Ascension Day*, and seven days after.

THROUGH thy most dearly beloved Son Jesus Christ our Lord; Who, after his most glorious resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us; that where he is, thither might we also ascend, and reign with him in glory. Therefore with Angels, etc.

Upon *Whitsun Day*, and six days after.

THROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down *as on this day from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues lighting upon the Apostles, to teach them, and to lead them to all truth, giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we are brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, etc.

Upon the feast of *Trinity* only.

WHO art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son,

* During the six days after *Whitsun Day*, say, as at this time.

and of the Holy Ghost, without any difference or inequality. Therefore with Angels, etc.

After which Prefaces shall follow immediately this Doxology.

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying,

HOLY, HOLY, HOLY, LORD GOD OF HOSTS, HEAVEN AND EARTH ARE FULL OF THY GLORY: GLORY BE TO THEE, O LORD MOST HIGH. AMEN.

Then the Presbyter, standing at such a part of the holy Table as he may, with the most ease and decency, use both his hands, shall say the Prayer of Consecration, as followeth.

ALL glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thy only Son Jesus Christ to suffer death upon the cross for our redemption; Who (by his own oblation of himself once offered) made a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world, and did institute, and in his holy Gospel command us to continue, a perpetual memorial of that his precious death and sacrifice, until his coming again.

FOR, in the night that he was betrayed, Here the Presbyter is to take the Paten into his hands, he took Bread; and when he had given thanks,

And here to break the Bread, he brake it, and gave it to his disciples, saying, TAKE, EAT, And here to lay his hands upon all the Bread, THIS IS MY BODY, WHICH IS GIVEN FOR YOU: DO THIS IN REMEMBRANCE OF ME.

LIKEWISE, after supper, Here he is to take the Cup into his hand, He took the Cup; and when he had given thanks, he gave it to them, saying, DRINK YE ALL OF THIS, FOR, And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated, THIS IS MY BLOOD OF THE NEW TESTAMENT, WHICH IS SHED FOR YOU, AND FOR MANY, FOR THE REMISSION OF SINS: DO THIS, AS OFT AS YE SHALL DRINK IT, IN REMEMBRANCE OF ME.

THE OBLATION.

WHEREFORE, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ, we thy humble servants do celebrate and make here before thy divine Majesty, with these thy holy gifts WHICH WE NOW OFFER UNTO THEE, the memorial thy Son hath commanded us to make; Having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

THE INVOCATION.

AND we most humbly beseech thee, O merciful Father, to hear us, and of thy almighty goodness vouchsafe to bless and sanctify with thy Word and

Holy Spirit these thy gifts and creatures of Bread and Wine, that they may become the Body and Blood of thy most dearly beloved Son.

AND we earnestly desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving, most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his Blood, we and all thy whole Church may obtain remission of our sins and all other benefits of his passion.

AND here we humbly offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; Beseeching thee, that whosoever shall be partakers of this holy Communion may worthily receive the most precious Body and Blood of thy Son Jesus Christ, and be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in them, and they in him.

AND although we are unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences, through Jesus Christ our Lord;

BY whom, and with whom, in the Unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

Let us pray for the whole state of Christ's Church.

ALMIGHTY and ever-living God, who by

thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men;

WE humbly beseech thee most mercifully to accept our alms and oblations, and to receive these our prayers, which we offer unto thy divine Majesty;

BESEECHING thee to inspire continually the Universal Church with the spirit of truth, unity, and concord: and grant that all they that do confess thy holy Name, may agree in the truth of thy holy Word, and live in unity and godly love.

WE beseech thee also to save and defend all Christian kings, princes, and governors, and especially thy Servant George our King, that under him we may be godly and quietly governed; and grant unto his whole Council, and to all who are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue.

GIVE grace, O heavenly Father, to all Bishops, Priests, and Deacons, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

AND to all thy people give thy heavenly grace, that with meek heart and due reverence they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life.

AND we commend especially to thy merciful goodness the congregation which is here assembled in thy Name, to celebrate the commemoration of the most precious death and sacrifice of thy Son, and our Saviour Jesus Christ.

AND we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all those who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity.

AND we also bless thy holy Name for all thy servants who, having finished their course in faith, do now rest from their labours.

AND we yield unto thee most high praise and hearty thanks, for the wonderful grace and virtue declared in all thy saints, who have been the choice vessels of thy grace and the lights of the world in their several generations: Most humbly beseeching thee to give us grace to follow the example of their stedfastness in thy faith, and obedience to thy holy commandments, that at the day of the general resurrection, we, and all they who are of the mystical body of thy Son, may be set on his right hand, and hear that his most joyful voice, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

GRANT this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

Then shall the Presbyter say,

As our Saviour Christ hath commanded and taught us, we are bold to say,

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

Then the Presbyter shall say to them that come to receive the holy Communion this invitation.

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near and take this holy sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

Then shall this general Confession be made by the people, along with the Presbyter, he first kneeling down.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy divine Majesty; provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life; to the honour and glory of thy Name, through Jesus Christ our Lord. Amen.

Then shall the Presbyter, or the Bishop (being present), stand up, and turning himself to the people, pronounce the Absolution, as followeth.

ALMIGHTY God, our heavenly Father, who, of his great mercy, hath promised forgiveness of sins to all them who with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you

in all goodness; and bring you to everlasting life, through Jesus Christ our Lord. Amen.

Then shall the Presbyter also say,

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

COME unto me, all ye that labour and are heavy laden, and I will give you rest. *S. Matt.* xi. 28.

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. *S. John* iii. 16.

Hear also what S. Paul saith.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. 1 *Tim.* i. 15.

Hear also what S. John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. 1 *S. John* ii. 1, 2.

Then shall the Presbyter, turning him to the Altar, kneel down and say, in the name of all them that shall communicate, this Collect of Humble Access to the holy Communion, as followeth.

WE do not presume to come to this thy holy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table; but thou art the same Lord, whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the Flesh of thy dear Son Jesus Christ, and to drink his Blood, that our sinful bodies may be made clean by his most sacred Body, and our souls washed through his most precious Blood, and that we may evermore dwell in him, and he in us. Amen.

Then shall the Bishop, if he be present, or else the Presbyter that celebrateth, first receive the Communion in both kinds himself, and next deliver

it to other Bishops, Presbyters, and Deacons, (if there be any present,) and after to the people, in due order, all humbly kneeling. And when he receiveth himself, or delivereth the Sacrament of the Body of Christ to others, he shall say,

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life.

Here the person receiving shall say, Amen.

And the Presbyter or Minister that receiveth the Cup himself, or delivereth it to others, shall say this benediction.

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life.

Here the person receiving shall say, Amen.

If the consecrated Bread or Wine be all spent before all have communicated, the Presbyter is to consecrate more according to the form before prescribed, beginning at the words, All glory be to thee, etc., and ending with the words, that they may become the Body and Blood of thy most dearly beloved Son.

When all have communicated, he that celebrates shall go to the Lord's Table, and cover with a fair linen cloth that which remaineth of the Consecrated Elements, and then say,

HAVING now received the precious Body and Blood of Christ, let us give thanks to our Lord God, who hath graciously vouchsafed to admit us to the participation of his holy mysteries; And let us

beg of him grace to perform our vows, and to persevere in our good resolutions; And that, being made holy, we may obtain everlasting life, through the merits of the all-sufficient sacrifice of our Lord and Saviour Jesus Christ.

Then the Presbyter shall say this Collect of Thanksgiving as followeth.

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us who have duly received these holy mysteries with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical Body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of his most precious death and passion.

WE now most humbly beseech thee, O heavenly Father, so to assist us with thy grace and Holy Spirit, that we may continue in that holy communion and fellowship, and do all such good works as thou hast commanded us to walk in, through Jesus Christ our Lord;

TO whom, with the Father and the Holy Ghost, be all honour and glory, world without end. Amen.

Then shall be said or sung, Gloria in excelsis, as followeth.

GLORY be to God in the highest, and on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty; and to thee, O God, the only begotten Son Jesu Christ, and to thee, O God the Holy Ghost.

O Lord, the only begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

Then the Presbyter (or Bishop if he be present) shall let them depart with this Blessing.

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord :

AND the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. Amen.

According to the universal custom of the Church of Scotland, the Priest may reserve so much of the Consecrated Gifts as may be required for the communion of the sick, and others who could not be present at the celebration in Church.

The Communion Office of the Church in the United States of America

AFTER THE STANDARD PRINTED FOR THE CONVENTION

MDCCCXCII

THE ORDER FOR THE

ADMINISTRATION OF THE LORD'S SUPPER,

OR

HOLY COMMUNION.

If among those who come to be partakers of the Holy Communion, the Minister shall know any to be an open and notorious evil liver, or to have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; he shall advertise him, that he presume not to come to the Lord's Table, until he have openly declared himself to have truly repented and amended his former evil life, that the Congregation may thereby be satisfied; and that he hath recompensed the parties to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

The same order shall the Minister use with those, betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties, so at variance, be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that wherein he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice; the Minister in that case ought to admit the penitent person to the Holy Communion, and not him that is obstinate. Provided *that every Minister so repelling any, as is herein specified, shall be obliged to give an account of the same to the Ordinary, within fourteen days after, at the farthest.*

The Table, at the Communion-time having a fair white linen cloth upon it, shall stand in the body of the Church, or in the Chancel. And the Minister, standing at the right side of the Table, or where Morning and Evening Prayer are appointed to be said, shall say the Lord's Prayer *and the* Collect *following, the People kneeling; but the* Lord's Prayer *may be omitted, if Morning Prayer hath been said immediately before.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

THE COLLECT.

ALMIGHTY God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; Through Christ our Lord. *Amen.*

Then shall the Minister, turning to the People, rehearse distinctly THE TEN COMMANDMENTS; *and the People, still kneeling, shall, after every commandment, ask God mercy for their transgressions for the time past, and grace to keep the law for the time to come. The Decalogue may be omitted, provided it be said once on each Sunday. But* Note, *That whenever it is omitted, the Minister shall say* the Summary of the Law, *beginning,* Hear what our Lord Jesus Christ saith.

Minister.

GOD spake these words, and said; I am the Lord thy God; Thou shalt have none other gods but me.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me, and keep my commandments.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt do no murder.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not commit adultery.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not steal.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not bear false witness against thy neighbour.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People.

Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

Then the Minister may say,

Hear also what our Lord Jesus Christ saith.

THOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.

Here, if the Decalogue hath been omitted, shall be said,

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Then the Minister may say,

Let us pray.

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

Then shall be said the COLLECT OF THE DAY. *And immediately after the Collect the Minister shall read the* EPISTLE, *saying,* The Epistle [*or,* The portion of Scripture appointed for the Epistle] is written in the — Chapter of —, beginning at the — Verse. *And the Epistle ended, he shall say,* Here endeth the Epistle. *Then the People all standing up, shall be read the* GOSPEL, *saying,* The Holy Gospel is written in the — Chapter of —, beginning at the — Verse.

Here shall be said or sung,

Glory be to thee, O Lord.

Then shall be said the Creed commonly called the Nicene, *or else the* Apostles' Creed; *but the Creed may be omitted, if it hath been said immediately before in Morning Prayer;* Provided, *That the Nicene Creed shall be said on Christmas-day, Easter-day, Ascension-day, Whitsunday, and Trinity-Sunday.*

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made: Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven,

And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, And the life of the world to come. Amen.

Then the Minister shall declare unto the People what Holy-days or Fasting-days, are in the week following to be observed; and (if occasion be) shall Notice be given of the Communion, and of the Banns of Matrimony, and other matters to be published.

Then shall follow the Sermon. After which, the Minister, when there is a Communion, shall return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences *following, as he thinketh most convenient. And* Note, *That these Sentences may be used on any other occasion of Public Worship, when the alms of the People are to be received.*

REMEMBER the words of the Lord Jesus, how he said, It is more blessed to give than to receive. *Acts* xx. 35.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matt.* v. 16.

Lay not up for yourselves treasures upon earth; where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. *St. Matt.* vi. 19, 20.

Whatsoever ye would that men should do to you, even so do to them: for this is the Law and the Prophets. *St. Matt.* vii. 12.

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven. *St. Matt.* vii. 21.

Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore fourfold. *St. Luke* xix. 8.

Who goeth a warfare at any time at his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* ix. 7.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? 1 *Cor.* ix. 11.

Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. 1 *Cor.* ix. 13, 14.

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. 2 *Cor.* ix. 6, 7.

Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall he reap. *Gal.* vi. 6, 7.

While we have time, let us do good unto all men; and especially unto them that are of the household of faith. *Gal.* vi. 10.

Godliness is great riches, if a man be content with that he hath: for

we brought nothing into this world, neither may we carry any thing out. 1 *Tim.* vi. 6, 7.

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 *Tim.* vi. 17, 18, 19.

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have showed for his Name's sake, who have ministered unto the saints, and yet do minister. *Heb.* vi. 10.

To do good, and to distribute, forget not; for with such sacrifices God is well pleased. *Heb.* xiii. 16.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? 1 *St. John* iii. 17.

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee. *Tobit* iv. 7.

Be merciful after thy power. If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. *Tobit* iv. 8, 9.

He that hath pity upon the poor lendeth unto the Lord: and look, what he layeth out, it shall be paid him again. *Prov.* xix. 17.

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. *Psalm* xli. 1.

Speak unto the children of Israel, that they bring me an offering; of every man that giveth it willingly with his heart ye shall take my offering. *Exod.* xxv. 2.

Ye shall not appear before the Lord empty; every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee. *Deut.* xvi. 16, 17.

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. 1 *Chron.* xxix. 11.

All things come of thee, O Lord, and of thine own have we given thee. 1 *Chron.* xxix. 14.

Whilst these Sentences are in reading, the Deacons, Church-wardens, or other fit persons appointed for that purpose, shall receive the Alms for the Poor, and other Devotions of the People, in a decent Basin to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the Holy Table.

And the Priest shall then place upon the Table so much Bread and Wine as he shall think sufficient.

And when the Alms and Oblations are presented, there may be sung a Hymn, or an Offertory Anthem in the words of Holy Scripture or of the Book of Common Prayer, under the direction of the Minister.

Then shall the Priest say,

Let us pray for the whole state of Christ's Church militant.

ALMIGHTY and ever-living God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men; WE humbly beseech thee most mercifully [**to accept our alms and oblations, and*] to receive these our prayers, which we offer unto thy divine Majesty;

** If there be no alms or oblations, then shall the words* [to accept our alms and oblations, and] *be left unsaid.*

BESEECHING thee to inspire continually the Universal Church with the spirit of truth, unity, and concord: And grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity, and godly love.

WE beseech thee also, so to direct and dispose the hearts of all Christian rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue.

GIVE grace, O heavenly Father, to all Bishops and other Ministers, that

they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

AND to all thy People give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life.

AND we most humbly beseech thee, of thy goodness, O Lord, to comfort and succour all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.

AND we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom.

GRANT this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

At the time of the Celebration of the Communion, the Priest shall say this Exhortation. *But* Note, *That the Exhortation may be omitted if it hath been already said on one Lord's Day in that same month.*

DEARLY beloved in the Lord, ye who mind to come to the holy communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy sacrament; so is the danger great, if we receive the same unworthily. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent ye truly for your sins past; have a lively and steadfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he

might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained for us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. Amen.

Then shall the Priest say to those who come to receive the Holy Communion,

YE who do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling.

Then shall this General Confession *be made, by the Priest and all those who are minded to receive the Holy Communion, humbly kneeling.*

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

Then shall the Priest (the Bishop if he be present) stand up, and turning to the People, say,

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; Through Jesus Christ our Lord. *Amen.*

Then shall the Priest say,

Hear what comfortable words our Saviour Christ saith unto all who truly turn to him.

COME unto me, all ye that travail and are heavy laden, and I will refresh you. *St. Matt.* xi. 28.

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *St. John* iii. 16.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. 1 *Tim.* i. 15.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. 1 *St. John* ii. 1, 2.

After which the Priest shall proceed, saying,

LIFT up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

Then shall the Priest turn to the Lord's Table, and say,

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, *Holy Father, Almighty, Everlasting God.

* *These words* [Holy Father] *must be omitted on Trinity Sunday.*

Here shall follow the PROPER PREFACE, *according to the time, if there be any specially appointed; or else immediately shall be said or sung by the Priest.*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

Priest and People. HOLY, HOLY, HOLY, Lord God of hosts, Heaven and earth are full of thy glory: Glory be to thee, O Lord Most High. Amen.

PROPER PREFACES.

Upon Christmas-Day, *and seven days after.*

BECAUSE thou didst give Jesus Christ, thine only Son, to be born as at this time for us; who by the operation of the Holy Ghost, was made very man, of the substance of the Virgin Mary his

mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, *etc.*

Upon Easter-Day, *and seven days after.*

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and, by his rising to life again, hath restored to us everlasting life. Therefore with Angels, *etc.*

Upon Ascension-Day, *and seven days after.*

THROUGH thy most dearly beloved Son Jesus Christ our Lord; who, after his most glorious Resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, *etc.*

Upon Whit-Sunday, *and six days after.*

THROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven, with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been

brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, *etc.*

Upon the Feast of Trinity *only, may be said,*

WHO art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, *etc.*

Or else this may be said, the words [Holy Father] *being retained in the introductory address.*

FOR the precious death and merits of thy Son Jesus Christ our Lord, and for the sending to us of the Holy Ghost, the Comforter; who are one with thee in thy eternal Godhead. Therefore with Angels, *etc.*

Then shall the Priest, kneeling down at the Lord's Table, say, in the name of all those who shall receive the Communion, this Prayer following.

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy

dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the People and take the Cup into his hands, he shall say the Prayer of Consecration, *as followeth.*

ALL glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again:

FOR in the night in which he was betrayed, *Here the Priest is to take the Paten into his hands,* he took Bread; and when he had given thanks, *And here to break the Bread,* he brake it, and gave it to his disciples, saying, Take, eat, *And here to lay his hand upon all the Bread,* this is my Body, which is given for you; Do this in remembrance of me.

LIKEWISE, after supper, *Here he is to take the Cup into his hand,* he took the Cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for, *And here he is to lay his hand upon every vessel, in which there is any Wine to be consecrated,* this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins; Do this, as oft as ye shall drink it, in remembrance of me.

THE OBLATION.

WHEREFORE, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ, we, thy humble servants, do celebrate and make here before thy Divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

THE INVOCATION.

AND we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

AND we earnestly desire thy Fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him. And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; By whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

Here may be sung a Hymn.

Then shall the Priest first receive the Holy Communion in both kinds himself, and proceed to deliver the same to the Bishops, Priests, and

Deacons, in like manner (if any be present), and, after that, to the People also in order, into their hands, all devoutly kneeling. And when he delivereth the Bread, he shall say,

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.

And the Minister who delivereth the Cup shall say,

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

If the consecrated Bread or Wine be spent before all have communicated, the Priest is to consecrate more, according to the Form before prescribed; beginning at All glory be to thee, Almighty God, *and ending with these words,* partakers of his most blessed Body and Blood.

When all have communicated, the Minister shall return to the Lord's Table and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.

Then shall the Minister say the Lord's Prayer, *the People repeating after him every Petition.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive

those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

After shall be said as followeth.

ALMIGHTY and ever-living God, we most heartily thank thee, for that thou dost vouchsafe to feed us who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord; to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

Then shall be said or sung, all standing, Gloria in excelsis; *or some proper Hymn from the Selection.*

GLORY be to God on high, and on earth peace, good will towards men. We praise thee, we

bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

Then the Priest (the Bishop if he be present) shall let them depart with this blessing.

THE Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord:

AND the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

Collects that may be said after the Collects of Morning or Evening Prayer, or Communion, at the discretion of the Minister.

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that, among all the changes and chances

of this mortal life, they may ever be defended by thy most gracious and ready help; Through Jesus Christ our Lord. Amen.

GRANT, we beseech thee, Almighty God, that the words, which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name; Through Jesus Christ our Lord. Amen.

DIRECT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; Through Jesus Christ our Lord. Amen.

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. Amen.

ALMIGHTY God, who hast promised to hear the petitions of those who ask in thy Son's Name; We beseech thee mercifully to incline thine ears to us who have now made our prayers and supplications unto thee; And grant, that those things, which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory; Through Jesus Christ our Lord. Amen.

Upon the Sundays and other Holy Days (though there be no Sermon or Communion) shall be said all that is appointed at the Communion, unto the end of the Gospel, concluding with the blessing.

And if any of the consecrated Bread and Wine remain after the Communion, it shall not be carried out of the Church; but the Minister and other Communicants shall, immediately after the blessing, reverently eat and drink the same.

THE

Collects, Epistles, and Gospels

FOR THE FESTIVALS THROUGHOUT THE YEAR

THE

Collects, Epistles, and Gospels,

FOR THE FESTIVALS THROUGHOUT THE YEAR.

Saint Andrew's Day. (*NOV.* 30.)

THE COLLECT.

ALMIGHTY God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we, being called by thy holy Word, may forthwith give up ourselves obediently to fulfil thy holy commandments; Through the same Jesus Christ our Lord. Amen.

THE EPISTLE. Rom. x. 9.

IF thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the Name of the Lord shall be saved. How then shall they call on him, in whom they have not believed? And how shall they believe in him, of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the Word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

THE GOSPEL. S. Matth. iv. 18.

JESUS, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea, (for they were fishers;) and he saith unto them, Follow me; and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him.

THANKSGIVING FOR THE COMING OF CHRIST.

We give thanks unto thee, O Lord, holy Father, Almighty, everlasting God, for Jesus Christ our Lord, whom in thy mercy and faithfulness thou didst promise to be the Saviour of lost mankind; Who by his truth should teach the ignorant, by his righteousness should justify the ungodly, and by his mighty strength should help the weak. For since the time is nearer of his Coming whom thou wilt send, and the day of our deliverance begins to dawn, we exult with a holy joy in the faith of these thy glorious promises to us in the same thy Son; Who liveth. (*Metz Missal, Preface 'in Adventu.'*)

NOTE.—*For those Festivals for which no proper Secrets or Post-communions are given here, see the Common Secrets, Post-Communions, etc., pp.* 257, 258.

Saint Thomas the Apostle. (*DEC.* 21.)

THE COLLECT.

ALMIGHTY and everliving God, who for the more confirmation of the faith didst suffer thy holy Apostle Thomas to be doubtful in thy Son's resurrection; Grant us so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom, with thee and the Holy Ghost, be all honour and glory, now and for evermore. Amen.

THE EPISTLE. Ephes. ii. 19.

NOW therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit.

THE GOSPEL. S. John xx. 24.

THOMAS, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus,

the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord, and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his Name.

The Conversion of Saint Paul. (*JAN.* 25.)

THE COLLECT.

O GOD, who, through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we, having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught; Through Jesus Christ our Lord. Amen.

FOR THE EPISTLE. Acts ix. 1.

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that, if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And, as he journeyed, he came near Damascus, and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth, and when his eyes were opened he saw no man; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in

the house of Judas for one called Saul, of Tarsus: for behold, he prayeth, and hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem; and here he hath authority from the chief priests to bind all that call on thy Name. But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my Name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for my Name's sake. And Ananias went his way, and entered into the house; and, putting his hands on him, said, Brother Saul, the Lord, (even Jesus that appeared unto thee in the way as thou camest,) hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

THE GOSPEL. S. Matth. xix. 27.

PETER answered and said unto Jesus, Behold, we have forsaken all, and followed thee: what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Name's sake, shall receive an hundred-fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first.

SECRET.

Be favourable, O Lord, we beseech thee, to us thy humble servants; And, by the revealing of thy Son in us, convert our hearts to thee; That we, being freed from earthly longings, may be wholly filled with heavenly desires; Through the same thy Son.

POST-COMMUNION.

Refreshed with the life-giving mystery, we beseech thee, Almighty God, That as thou hast willed that this day should be held in honour for the conversion of thy blessed Apostle Paul, so thou wouldest cause that we, being truly converted from all our faults and unbelief, may evermore delight in serving thee; Through.

BENEDICTION.

May God, who by his grace changed blessed Paul from a persecutor into an Apostle, vouchsafe to bestow upon us the spirit of compunction and sincere conversion. Amen.

And may he, who vouchsafed to reveal unto him the hidden mysteries of heaven, vouchsafe to open unto us the secrets of his holy Word. Amen.

And may he, who gave unto him persevering faith and inflexible constancy in persecutions, vouchsafe also to strengthen and protect our weakness with the same gifts. Amen.

THE PRESENTATION OF CHRIST IN THE TEMPLE,

COMMONLY CALLED

The Purification of Saint Mary the Virgin. (*FEB.* 2.)

[*VESTRY PRAYER BEFORE SERVICE ON CANDLEMAS DAY.*

O Lord Jesu Christ, the true Light which lighteth every man that cometh into the world; Pour forth thy blessing upon us whom thou hast called to be the light of the world, and sanctify us with the light of thy grace; That our hearts, being enlightened with the brightness of thy Holy Spirit, may be wholly delivered from the blindnesses of sin; That so with cleansed eyes we may inwardly discern the things which are pleasing unto thee and helpful to our own salvation; To the end that, after the darkness and dangers of this present life, we may at length attain to endless light: In thee and through thee, O Saviour of the world, Who livest and reignest with the Father, in the unity of the Holy Ghost, ever one perfect God, world without end. Amen. (*Roman Missal.*)]

THE COLLECT.

ALMIGHTY and everliving God, we humbly beseech thy Majesty, that, as thy only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. Amen.

FOR THE EPISTLE. Mal. iii. 1.

BEHOLD, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple; even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgement, and I will be a swift witness against the sorcerers, and against the adulterers, and against false-swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

THE GOSPEL. S. Luke ii. 22.

AND when the days of her purification, according to the Law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord; (as it is written in the Law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) and to offer a sacrifice, according to that which is said in the Law of the Lord, A pair of turtle-doves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the Law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be revealed. And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity: and she was a widow of about fourscore and four years; which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the Law of the Lord, they returned into Galilee to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

SECRET.

Confirm in our minds, we beseech thee, O Lord, the belief in the mysteries of the true Faith: That we who do firmly confess him who was conceived of the Virgin to be very God and very man, may, through the might of his life-giving Incarnation, be enabled to attain to everlasting joy; Through the same. *Gr.*

POST-COMMUNION.

O God, who by the message of an angel didst will that thy Word should take flesh in the womb of the blessed Virgin Mary, Grant to us thy humble servants, that we, who do believe her to be indeed the mother of God, may be aided by her prayers in our behalf before thee; Through the same thy Son Jesus Christ our Lord. *Gr.*

FOR THE PEOPLE.

O Lord Jesu Christ, who, being the Word of God wast in such wise made flesh, that the womb of the Virgin was, by the overshadowing of the Most Highest, enabled to conceive thee supernaturally, and bring thee forth, Mercifully accept our humble service on this solemn festival, and vouchsafe to enter into our hearts also. Let them be accessible to thee alone, for whom alone we desire them to be prepared; That we may attain that inward purity which is well-pleasing unto thee, and thou mayest vouchsafe to be the guardian of thine own handywork, and evermore to dwell therein. For thy most tender love, good Lord. Amen. *M.*

BENEDICTION.

May God Almighty, who willed that his Only-begotten should this day be presented in the temple in our flesh, grant that we, being strengthened with the gift of his blessing, may be adorned with good works. Amen.

And as he willed that his Son, in order to fulfil the Law, should be the servant of the Law, so may he instruct our minds with the spiritual teaching of his Law. Amen.

To the end that instead of the turtle-doves we may offer unto him the gifts of chastity and love, and instead of the young pigeons the abundant gifts of the Holy Spirit. Amen.

Saint Matthias's Day. (*FEB.* 24.)

THE COLLECT.

O ALMIGHTY God, who into the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that thy Church, being always preserved from false Apostles, may be ordered and guided by faithful and true pastors; Through Jesus Christ our Lord. Amen.

FOR THE EPISTLE. Acts i. 15.

IN those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty,) Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus: for he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and, His bishoprick let another take. Wherefore, of these men which have companied with us all the time that the Lord Jesus went in and out amongst us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of

these two thou hast chosen; that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven Apostles.

THE GOSPEL. S. Matth. xi. 25.

AT that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

The Annunciation of the Blessed Virgin Mary. (*MAR.* 25.)

THE COLLECT.

WE beseech thee, O Lord, pour thy grace into our hearts; that, as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and passion we may be brought unto the glory of his resurrection; Through the same Jesus Christ our Lord. Amen.

FOR THE EPISTLE. Isai. vii. 10.

MOREOVER, the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a Virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

THE GOSPEL. S. Luke i. 26.

AND in the sixth month the angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David; and the Virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women. And when she saw him she was troubled at his saying, and cast in her mind what manner of salutation this should be. And

the angel said unto her, Fear not, Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her who was called barren: for with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

SECRET.

Confirm in our minds, we beseech thee, O Lord, the belief in the mysteries of the true Faith: That we who do firmly confess him who was conceived of the Virgin to be very God and very man, may, through the might of his life-giving Incarnation, be enabled to attain to everlasting joy; Through the same. *Gr.*

POST-COMMUNION.

O God, who by the message of an angel didst will that thy Word should take flesh in the womb of the blessed Virgin Mary, Grant to us thy humble servants, that we, who do believe her to be indeed the mother of God, may be aided by her prayers in our behalf before thee; Through the same thy Son Jesus Christ our Lord. *Gr.*

FOR THE PEOPLE.

O Lord Jesu Christ, who, being the Word of God, wast in such wise made flesh, that the womb of the Virgin was, by the overshadowing of the Most Highest, enabled to conceive thee supernaturally, and bring thee forth, Mercifully accept our humble service on this solemn festival, and vouchsafe to enter into our hearts also. Let them be accessible to thee alone, for whom alone we desire them to be prepared; That we may attain that inward purity which is well-pleasing unto thee, and thou mayest vouchsafe to be the guardian of thine own handywork, and evermore to dwell therein. For thy most tender love, good Lord. Amen. *M.*

BENEDICTION.

May the Lord Jesus Christ, who in the end of the world came forth of the Virgin, cause our hearts to shine with the beauty of unstained purity. Amen.

And may he, who after the message of the angel entered the Virgin's womb, both teach us and strengthen us in the firm belief of that holy mystery. Amen.

And may we, who this day celebrate with all devotion the festival of our Redeemer's immaculate conception, attain unto the celebration of his birth with pure hearts and joyful minds. Amen. *M.*

Saint Mark's Day. (*APRIL* 25.)

THE COLLECT.

O ALMIGHTY God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace, that, being not like children carried away with every blast of vain doctrine, we

may be established in the truth of thy holy Gospel; Through Jesus Christ our Lord. Amen.

THE EPISTLE. Ephes. iv. 7.

UNTO every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

THE GOSPEL. S. John xv. 1.

I AM the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

SECRET.

O Father Almighty, Lover and Preserver of thy saints, behold upon thy

altar we place before thee, on the festival of thy blessed servant and Evangelist Saint Mark, the offerings of bread and wine, instituted by thy only-begotten Son our Lord, and humbly beseech thee to pour forth upon them the dew of thy Holy Ghost. And grant that those who shall partake of them may not incur thy anger for their presumption, but, communicating in the sacrifice once offered by thy Son our Lord, may attain in safety to the vision of thy glory; Through him who liveth and reigneth with thee, in the unity of the same. *M.**

POST-COMMUNION.

Refreshed with the bread of angels, we humbly beseech thee, O Lord, that we who rejoice in celebrating the memory of thy blessed servant and Evangelist Saint Mark may be both enabled with firm faith to embrace the heavenly doctrine which he taught, and also following his example to attain a full reward in thy heavenly kingdom; Through.

Saint Philip and Saint James's Day. (*MAY* 1.)

THE COLLECT.

O ALMIGHTY God, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that, following the steps of thy holy Apostles, Saint Philip and Saint James, we may stedfastly walk in the way that leadeth to eternal life; Through the same thy Son Jesus Christ our Lord. Amen.

THE EPISTLE. S. James i. 1.

JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind, and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low; because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

THE GOSPEL. S. John xiv. 1.

AND Jesus said unto his disciples, Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare

a place for you: and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me, that I am in the Father, and the Father in me; or else believe me for the very works' sake. Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my Name, I will do it.

[Augustine, First Archbishop of Canterbury. (*MAY* 26.)

THE COLLECT.

O GOD, who through the preaching of thy blessed servant Augustine, didst first bring the English race out of darkness and error into the clear light and true knowledge of thee and of thy Son Jesus Christ, Grant that we may ever hold fast the faith which he taught, and with him may dwell with thee in life everlasting; Through the merits of the same thy Son Jesus Christ our Lord. Amen.

THE EPISTLE. 1 Cor. vii. 12.

IF any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace. For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?

THE GOSPEL. S. Luke x. 16.

HE that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy Name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the devils are subject unto you; but rather rejoice, because your names are written in heaven. In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

This Service was used in the Cathedral Church of S. Paul's, London, on Whitsun-Eve, June 5, 1897, the 1300th anniversary of the Baptism of King Ethelbert by Augustine.

THANKSGIVING.

We give thanks unto thee, O Lord, holy Father, Almighty, everlasting God, who of thy great mercy didst vouchsafe to call us of English race out of darkness into light, and, delivering us from the power of Satan, to receive us for thine own adopted sons. For by thy mercy and grace the word of faith was sown in our hearts by the preaching of blessed Augustine, our first Archbishop, and quickened by his labours. Therefore, O holy Father, we pray thee to stablish the things that thou hast wrought in us, and by the help of thy mighty power to preserve the flock thou gavest to thy Son, that, being sanctified by the truth and perfected in unity, it may at the length be consummated in glory; Through the same Jesus Christ our Lord. Amen. (*Metz Missal, Preface 'De S. Clemente, primo Metensium Episcopo.'* *)

Secret and Post-Communion as on the Festival of a Bishop.

FOR THE PEOPLE.

Almighty God and heavenly Father, who, of thine infinite love and goodness towards us, hast given to us thine only Son Jesus Christ to be our Redeemer and the author of everlasting life, We render unto thee most hearty thanks that thou didst send to us thy servant Augustine, to call us out of darkness into light, and to be the first Archbishop of the English race; And we humbly beseech thee to grant that we may continue to shew ourselves thankful to thee for these thy so great benefits, and that with him, and all who in any age have rightly and duly served thee in this life, we may live with thee in the life everlasting; Through the same Jesus Christ our Lord. Amen. (*From the Service used in S. Paul's.**)]

Saint Barnabas the Apostle. (*JUNE* 11.)

THE COLLECT.

O LORD God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory; Through Jesus Christ our Lord. Amen.

FOR THE EPISTLE. Acts xi. 22.

TIDINGS of these things came unto the ears of the Church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad; and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost, and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul. And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the Church, and taught much people; and the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa. Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

THE GOSPEL. S. John xv. 12.

THIS is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my Name, he may give it you.

Saint John Baptist's Day. (*JUNE* 24.)

THE COLLECT.

ALMIGHTY God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour by preaching of repentance; Make us so to follow his doctrine

and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; Through Jesus Christ our Lord. Amen.

FOR THE EPISTLE. Isai. xl. 1.

COMFORT ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, That her warfare is accomplished; that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid: say unto the cities of Judah, Behold your God. Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

THE GOSPEL. S. Luke i. 57.

ELISABETH'S full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill-country of Judæa. And all they that had heard them laid them up in their hearts, saying, What man-

ner of child shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel: for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we, being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life. And thou, Child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people, by the remission of their sins, through the tender mercy of our God, whereby the day-spring from on high hath visited us; to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit; and was in the deserts till the day of his shewing unto Israel.

SECRET.

O God, who hast made this day to be honoured for the birth of the blessed John, Grant unto thy people the grace of spiritual joy, and direct the minds of all the faithful into the pathway of eternal salvation; Through. *L.*

POST-COMMUNION.

Almighty and merciful God, who by thy providence didst appoint blessed John the Baptist to make ready a people prepared for Christ the Lord: Grant that thy Church may rejoice in the birth of him by whom she learned to know the Author of her own new birth, even Jesus Christ thy Son our Lord, Who liveth. *Gr.*

FOR THE PEOPLE.

Grant, we beseech thee, Almighty God, that we who are nurtured in the womb of thy holy Church, may be justified from our unrighteousness by the same Spirit whereby thou taught-est blessed John even in his mother's womb; Through. Who liveth. In the unity of the same. *Gr.*

Saint Peter's Day. (*JUNE* 29.)

THE COLLECT.

O ALMIGHTY God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; Through Jesus Christ our Lord. Amen.

FOR THE EPISTLE. Acts xii. 1.

ABOUT that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And, because he saw it

pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people. Peter therefore was kept in prison; but prayer was made without ceasing of the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out, and passed on through one street, and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

THE GOSPEL. S. Matth. xvi. 13.

WHEN Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of Man, am? And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the Kingdom of Heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

Saint James the Apostle. (*JULY* 25.)

THE COLLECT.

GRANT, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of

thy Son Jesus Christ, and followed him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments; Through Jesus Christ our Lord. Amen.

FOR THE EPISTLE. Acts xi. 27, and part of Chap. xii.

IN those days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa. Which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now about that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And, because he saw it pleased the Jews, he proceeded further to take Peter also.

THE GOSPEL. S. Matth. xx. 20.

THEN came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give; but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.

[ACCORDING TO THE USE OF THE CHURCH IN THE UNITED STATES OF AMERICA.

The Transfiguration of Christ. (*AUG. 6.*)

THE COLLECT.

O GOD, who on the mount didst reveal to chosen witnesses thine only-begotten Son wonderfully transfigured, in raiment white and glistering, Mercifully grant that we being delivered from the disquietude

of this world, may be permitted to behold the King in his beauty, who with thee, O Father, and thee, O Holy Ghost, liveth and reigneth, one God, world without end. Amen.

THE EPISTLE. 2 St. Peter i. 13.

I THINK it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.

THE GOSPEL. St. Luke ix. 28.

AND it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. And, behold, there talked with him two men, which were Moses and Elias: who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son: hear him. And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of these things which they had seen.]

SECRET.

O God, who in his wondrous Transfiguration didst reveal the glory of thy Only-begotten to the fathers of both covenants, Grant us, we beseech thee, by actions well-pleasing unto thee, to attain to the everlasting contemplation of his glory, in whom thyself didst testify, that thou art well-pleased, even Jesus Christ thy Son our Lord. Who liveth and reigneth. In the Unity.

POST-COMMUNION.

O God, who in the glorious Transfiguration of thy Only-begotten didst by the testimony of the fathers confirm the truth of the mysteries of the Faith, and by the voice that came from the excellent glory didst wondrously foreshow the perfect adoption of thy sons, Mercifully vouchsafe to make us even now fellow-heirs with him who is the King of glory, and grant us hereafter to be sharers of the same; Through the same. *R.*

On the Festival of the Most Holy Name of Jesus. (*AUG.* 7.)

THE COLLECT.

O God, who hast made the most glorious Name of thine only-begotten Son our Lord Jesus Christ to be loved with deepest affection by all believers and dreaded by all evil spirits, Mercifully grant that we who now on earth devoutly honour this blessed Name of Jesus may both enjoy the sweetness of his holy comfort in this present life, and also attain eternal joy and gladness in that which is to come; Through the same thy Son Jesus Christ our Lord. Amen.

THE EPISTLE. Acts iv. 8.

In these days: Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the Name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

THE GOSPEL. S. Matth. i. 20.

At that time: The angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

SECRET.

In honour of the Name of thy most beloved Son our Lord Jesus Christ, we offer our sacrifice before thee, O Father of mercies: And we humbly beseech thee, that by the virtue of these holy mysteries help may be given unto all that need, and that we who delight in the same most holy Name may obtain effectually that which we desire; Through him who liveth with thee, in the unity of the Holy Ghost, ever one God, world without end. Amen. (*Sarum.*)

POST-COMMUNION.

Grant, Lord, we beseech thee, that the holy mysteries, of which with devout hearts we have partaken in honour of the Name of thy most well-beloved Son Jesus Christ, may both increase in us the fervour of spiritual joy and inflame our affections continually to remember that lifegiving Name of Jesus; and also excite us to rejoice with all the powers of our mind in our most sweet Saviour Jesus; Who liveth. In the Unity. (*Sarum.*)

FOR THE PEOPLE.

Jesus, whom none can say is Lord but by the Holy Ghost, Grant, we beseech thee, that we who by the same Holy Ghost do call devoutly on thy most holy Name, may by thy cleansing grace be saved from all our sins; Who livest. (*Paris.*)

O God, who didst ordain thine only-begotten Son to be the Saviour of mankind, and didst command that his name should be called Jesus, Mercifully grant that as we love and honour his holy Name on earth, so we may evermore enjoy the vision of him in heaven; Through the same Jesus Christ our Lord. Amen. *R.*

Saint Bartholomew the Apostle. (*AUG.* 24.)

THE COLLECT.

O ALMIGHTY and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy Word, Grant, we beseech thee, unto thy Church, to love that Word which he be-

lieved, and both to preach and receive the same; Through Jesus Christ our Lord. Amen.

FOR THE EPISTLE. Acts v. 12.

BY the hands of the Apostles were many signs and wonders wrought among the people: (and they were all with one accord in Solomon's porch: and of the rest durst no man join himself to them: but the people magnified them: and believers were the more added to the Lord, multitudes both of men and women:) insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one.

THE GOSPEL. S. Luke xxii. 24.

AND there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Saint Matthew the Apostle. (*SEPT.* 21.)

THE COLLECT.

O ALMIGHTY God, who by thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist, Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, Who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

THE EPISTLE. 2 Cor. iv. 1.

THEREFORE seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our Gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach

not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

THE GOSPEL. S. Matth. ix. 9.

AND as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many Publicans and sinners came, and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with Publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance.

SECRET.

In obedience to thy precepts, O Lord our Redeemer, we place upon thy altar these offerings of bread and wine; And we humbly entreat thy most abundant mercy, O Almighty God, that the holy and undivided Trinity may sanctify these our offerings by the same Spirit, by whose operation the uncorrupt virginity of thy holy mother conceived thee in the flesh, Who livest and reignest with the Father, in the Unity of the same Spirit, ever one God, world without end. Amen.

POST-COMMUNION.

O Christ, the Son of God, the giver and inspirer of all good gifts, who by the preaching of thy Apostles dost enlighten all quarters of the world, and waterest them with the fourfold stream of thy holy Gospels: Who givest to thy martyrs strength to die for thee, and crownest them for their death willingly undergone: Look favourably on the prayers of thy faithful people on this festival of thy Martyr S. Matthew, Apostle and Evangelist: And as, by the single word of thy call to him, thou madest him a worthy attendant on thyself, that he should trace thy royal lineage, and be the first to write thy Gospel, so do thou enable us to follow thee, and make us perfect in the fear of thy holy Name. Instruct us, we beseech thee, in the doctrine which he taught, and with thine accustomed mercy draw us fervently to love thee, as thou drewest him from the receipt of custom to be an Evangelist; For thy most tender love, good Lord. Amen. *M.*

Saint Michael and all Angels. (*SEPT.* 29.)

THE COLLECT.

O EVERLASTING God, who hast ordained and constituted the services of angels and men in a wonderful order, Mercifully grant, that as thy holy Angels always do thee service in heaven, so by thy appointment they may succour and defend us on earth; Through Jesus Christ our Lord. Amen.

FOR THE EPISTLE. Rev. xii. 7.

THERE was war in heaven: Michael and his angels fought against the dragon, and the dragon fought and his angels; and prevailed not, nei-

ther was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth, and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

THE GOSPEL. S. Matth. xviii. 1.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my Name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences: for it must needs be that offences come: but woe to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

SECRET.

Accept, O Lord, the gifts we offer on the festival of thy holy Angels: And mercifully grant that we, being defended by their continual care, may be delivered from present dangers, and finally attain to everlasting life; Through. *R.*

POST-COMMUNION.

Having partaken, O Lord of thy divine mysteries, and rejoicing in the festival of thy holy Angels, we humbly ask, that by their protection we may be delivered evermore from the snares of our enemies, and defended against all adversities; Through. *R.*

FOR THE PEOPLE.

O God, who of thine unspeakable providence vouchsafest to send thy

holy Angels to take charge over us, Grant that we thy humble servants may be now defended by their continual protection, and also may rejoice in their eternal companionship hereafter; Through. *R.*

BENEDICTION.

May God, who useth the ministry of his Angels for our safety, keep us evermore by their guardianship and protection. Amen.

May he grant unto us purity of mind, and continual chastity of body, forasmuch as he hath promised unto all his elect that they shall be equal unto the Angels. Amen.

And as he hath vouchsafed unto them the most full assurance of their continuance in good, so may he strengthen us with grace to persevere in Faith, Hope, and Love, and bring us to the partaking of their blessedness in heaven. Amen.

Saint Luke the Evangelist. (*OCT.* 18.)

THE COLLECT.

ALMIGHTY God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul, May it please thee, that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; Through the merits of thy Son Jesus Christ our Lord. Amen.

THE EPISTLE. 2 Tim. iv. 5.

WATCH thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloke that I left at Troas with Carpus, when thou comest, bring with thee; and the books, but especially the parchments. Alexander the copper-smith did me much evil: the Lord reward him according to his works. Of whom be thou ware also, for he hath greatly withstood our words.

THE GOSPEL. S. Luke x. 1.

THE Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways; behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor

shoes, and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.

SECRET.

O Father Almighty, Lover and Preserver of thy saints, behold upon thy altar we place before thee, on the festival of thy blessed servant and Evangelist Saint Luke, the offerings of bread and wine, instituted by thy only-begotten Son our Lord, and humbly beseech thee to pour forth upon them the dew of thy Holy Ghost. And grant that those who shall partake of them may not incur thine anger for their presumption, but communicating in the sacrifice once offered by thy Son our Lord, may attain in safety to the vision of thy glory; Through him who liveth and reigneth with thee, in the unity of the same. *M.**

POST-COMMUNION.

Refreshed with the bread of angels, we humbly beseech thee, O Lord, that we who rejoice in celebrating the memory of thy blessed servant and Evangelist Saint Luke, may be both enabled with firm faith to embrace the heavenly doctrine which he taught, and also, following his example, to attain a full reward in thy heavenly kingdom; Through.

Saint Simon and Saint Jude, Apostles. (*OCT.* 28.)

THE COLLECT.

O ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone, Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; Through Jesus Christ our Lord. Amen.

THE EPISTLE. S. Jude 1.

JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterwards destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgement of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner giving

themselves over to fornication, and going after strange flesh, are set forth for example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

THE GOSPEL. S. John xv. 17.

THESE things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than the lord: if they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my Name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.

All Saints' Day. (*NOV.* 1.)

THE COLLECT.

O ALMIGHTY God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord, Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee; Through Jesus Christ our Lord. Amen.

FOR THE EPISTLE. Rev. vii. 2.

AND I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth, and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand, of all the tribes of the children of Israel.

Of the tribe of Juda were sealed twelve thousand.

Of the tribe of Reuben were sealed twelve thousand.

Of the tribe of Gad were sealed twelve thousand.

Of the tribe of Aser were sealed twelve thousand.

Of the tribe of Nephthali were sealed twelve thousand.

Of the tribe of Manasses were sealed twelve thousand.

Of the tribe of Simeon were sealed twelve thousand.

Of the tribe of Levi were sealed twelve thousand.

Of the tribe of Issachar were sealed twelve thousand.

Of the tribe of Zabulon were sealed twelve thousand.

Of the tribe of Joseph were sealed twelve thousand.

Of the tribe of Benjamin were sealed twelve thousand.

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen; Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

THE GOSPEL. S. Matth. v. 1.

JESUS, seeing the multitudes, went up into a mountain; and when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

SECRET.

We offer before thee, Lord, the gifts of our devotion on this the festival of all thy Saints: And we humbly pray, that of thy great mercy they may be acceptable unto thee and profitable unto ourselves; Through.

POST-COMMUNION.

Grant, we beseech thee, O Lord, to thy faithful people ——, that they may rejoice devoutly in this festival of all thy Saints, and also may be aided by their continual supplication in their behalf; Through.

FOR THE PEOPLE.

O God, of whose only gift come both the faith and triumph of thy Saints, and whom in the festivals of them all we

worship, we glorify thee for their faith, and we adore thy goodness, whilst we affectionately admire their virtues; Assist, we beseech thee, all who have partaken in the offering of this our sacrifice, as in their sufferings thou assistedst them: And grant to our entreaties, that as thou hast vouchsafed to us to celebrate their festivals, so thou wouldest enable us to follow in their steps; Through. *M.*

O Lord, holy Father, Almighty, everlasting God, who art glorified in the council of the saints, and in crowning them dost crown thine own good gifts; Who providest for us at once an example in their lives, a fellowship in their communion, and a help in their intercession; Grant that we, having ever around us so great a cloud of witnesses, may run with patience the race that is set before us, and together with them receive a crown of glory that fadeth not away; Through. (*Metz Missal*, '*Præfatio de Sanctis.*')

BENEDICTION.

May Christ the Lord, who in the sufferings of his saints hath ever stood forth the invincible conqueror, assist us also in our toil, and comfort us with his accustomed pity. Amen.

And may he make us pleasing unto himself in life and conversation, even as he made them conquerors in their strife. Amen.

That as we now devoutly celebrate their festivals, so we may have part with them hereafter in the joys of heaven. Amen. *M.*

Common Secrets, Post-Communions, etc.

On the Festival of an Apostle.

SECRET.

O God, who hast made this day to be solemnly kept holy in commemoration of thy blessed Apostle Saint *N.*: Assist thy family in these their prayers; and grant that we may be aided by his intercession, in whose honour we celebrate this festival; Through. *Gr.*

POST-COMMUNION.

Almighty, everlasting God, who lightest up the flame of thy love in the hearts of all thy saints, Grant unto our souls the same strength of faith and love thou gavest them; That as we rejoice in their triumphs, so we may also profit by their examples; Through. *Gr.*

O Lord our God, who to thine holy Apostles didst manifest the mystery of the glory of thy Christ, and didst give unto them great and manifold gifts, to the glory of thy grace, and didst send them to preach the unknown riches of thy love and mercy in all the quarters of the world, We humbly beseech thee to make us worthy of our inheritance and communion with them, that we may walk in their ways and follow their steps. Grant to us also that we may always imitate them, grow strong in the love of them, and rejoice to be sharers of their toils in the true service and worship of thee our God. Guard also thine holy Church which through them thou hast founded: Bless the sheep of thy pasture, and extend the vineyard which thine own right hand hath planted; Through Jesus Christ our Lord, through whom and with whom, as well as with thy Holy Spirit, all power and glory be to thee, now and for ever, and to the ages of the ages. Amen. (*The Ethiopic Liturgy, after the reading of 'The Catholic Epistle.'*)

FOR THE PEOPLE.

O Lord, holy Father, Almighty, everlasting God, whose favour chose blessed *N.* to the priesthood, whose teaching trained him to preach the Gospel, whose might strengthened him so to persevere, that after teaching his converts by his example of life, and confirming them by his patience of endurance, he attained unto thee to receive his crown, Extend, we beseech thee, the right hand of thy Majesty for the defence of thy faithful people, and keep us with thine ever-wakeful protection; That we, despising the prosperity of this world, and nothing fearing its adversities, may be enabled to attain unto thy heavenly promises, and so partake in the rewards of thy saints, whose victories we celebrate; Through. *Gr.**

On the Festival of a Martyr.

SECRET.

O God, who in his hour of suffering didst strengthen thy blessed Martyr Saint *N.* with the virtue of constancy, Grant to us, after his example, for the love of thee to despise the prosperity of this world, and not to be afraid of any of its adversities; Through.

POST-COMMUNION.

Receiving thy heavenly sacraments, O Lord, we humbly and devoutly entreat thy mercy, that thou wouldest graciously breathe into us the same mighty love which burned so brightly in thy blessed Martyr Saint *N.*; Through.

FOR THE PEOPLE.

Grant, we beseech thee, Almighty God, that the example of thy blessed servant Saint *N.* may incite us to a better life: That as we solemnly celebrate this festival, so we may also imitate his actions, and by despising the things of earth may attain to everlasting joys in heaven; Through. *S.**

On the Festival of a Bishop and Confessor.

SECRET.

O Almighty and everlasting God, who makest us glad this day with the festival of thy Bishop and Confessor Saint *N.*, We humbly beseech thy mercy that we may be aided by the holy prayers of him whose solemnity we reverently keep, and may finally attain to the joys of everlasting life; Through.

POST-COMMUNION.

Be favourable, O Lord, we beseech thee, to these our supplications and prayers: And grant, that we who attend at these heavenly sacraments, being aided by the prayers of thy blessed Bishop and Confessor Saint *N.*, may be delivered from every sin, and through these mysteries of which we have partaken may be wholly cleansed by thy purifying grace; Through. *Gr.*

For the Festival of a Doctor.

SECRET.

O God, who willedst thy blessed servant Saint *N.* to be an illustrious teacher for the instruction and edification of thy holy Church, Grant, we beseech thee, that as on earth he taught us the way of life, so now he may plead and pray for us in heaven; Through. *R.*

POST-COMMUNION.

Receiving the sacraments of our salvation, we beseech thee, Almighty God, to grant, that we may be continually assisted by the prayers of thy holy servant Saint *N.* on whose festival we have offered these gifts before thy Majesty; Through. *R.*

On the Festival of a Virgin, or Virgin and Martyr.

SECRET.

Almighty and everlasting God, who choosest the weak things of the world to confound the wise, Mercifully grant that we, who celebrate the festival of thy holy servant Saint *M.* Virgin [and Martyr], may also enjoy the advantage of her prayers in our behalf before thee; Through. *L.**

POST-COMMUNION, IF NOT A MARTYR.

Refreshed by the heavenly Food and Drink, we humbly beseech thee, O our God, that we may be aided by the prayers of thy blessed servant Saint *M.* on whose festival we have received them; Through.

IF A MARTYR.

O God, who, amongst other wonders of thy power, hast bestowed the glorious victory of martyrdom even on the feebler sex, Mercifully grant, that we who devoutly celebrate the birthday of thy blessed servant Saint *M.* Virgin and Martyr, may ourselves also by following her example finally attain to thee; Through. *Gr.*

Collects, Epistles, and Gospels

FOR VARIOUS SPECIAL OCCASIONS

INCLUDING (p. 264) SOME

FORMS OF SERVICE FOR

THE DAY-HOURS AND COMPLINE

1. *On the Ember Days at the Four Seasons.*
2. *On Special Days of Devotion for the Clergy.*
3. *On the Anniversary of Ordination or Institution.*
4. *On the Annual Day of Special Intercession for Foreign Missions.*
5. *For the Sending forth of Missionaries.*
6. *On the Anniversary Festival of the Dedication of the Church.*
7. *At the Thanksgiving for the Harvest.*
8. *On the Anniversary of the King's Accession.*
9. *On the Anniversary of a Marriage.*
10. *For a Sick Person.*
11. *For a Dying Person.*
12. *After a Death, or on the Anniversary of Death or Burial.*
13. *Commemoration of all the Faithful Departed.*

Collects, Epistles, and Gospels

FOR VARIOUS SPECIAL OCCASIONS.

1. On the Ember Days at the Four Seasons.

THE COLLECT.

ALMIGHTY God, our heavenly Father, who hast purchased to thyself an universal Church by the precious Blood of thy dear Son, Mercifully look upon the same; And at this time so guide and govern the minds of thy servants the bishops and pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of thy Church. And to those which shall be ordained to any holy function [especially in this diocese] give thy grace and heavenly benediction; That both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men; Through Jesus Christ our Lord. Amen.

Or this,

ALMIGHTY God, the Giver of all good gifts, who of thy divine providence hast appointed divers orders in thy Church, Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same [especially in this diocese]; And so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; Through Jesus Christ our Lord. Amen.

ON WEDNESDAY IN EMBER WEEK.

THE EPISTLE. Eph. iv. 7.

UNTO every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

THE GOSPEL. S. Luke xii. 35.

LET your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that

he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

Or this,

S. John x. 1.

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

ON FRIDAY IN EMBER WEEK.

THE EPISTLE. 1 Thess. v. 12.

WE beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves. Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. Rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it. Brethren, pray for us.

THE GOSPEL. S. John xxi. 15.

JESUS saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should

glorify God. And when he had spoken this, he saith unto him, Follow me.

ON SATURDAY IN EMBER WEEK.

THE EPISTLE. 1 Cor. iii. 7.

NEITHER is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

THE GOSPEL. S. Mark x. 28.

THEN Peter began to say unto him, Lo, we have left all, and have followed thee. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. But many that are first shall be last; and the last first. And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, saying, Behold, we go up to Jerusalem: and the Son of Man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again. And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared. And when the ten heard it, they began to be much displeased with James and John. But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: And whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

These Gospels and Epistles were approved for the Ember Days by the Convocation of Canterbury's Lower House Committee on Occasional Services, November 14, 1889.

2. On Special Days of Devotion for the Clergy.

The want has been felt, at special Devotional Meetings, of Forms of Service, supplementary to Matins and Evensong, especially for the intervening hours, and for a late Night Service. It is most desirable that any such Additional Forms, while offering a plan and structure which should be uniform and easily followed, should be elastic in respect of substance, in order that the Conductor of the Meeting may adapt the Services to time, place, and circumstance, and to the general tenor of his Addresses. The following suggested Forms provide, therefore, nothing beyond—1. A General Outline Plan, which is that of the ancient Hours. 2. Suitable Selected Psalms. 3. The Versicles and Responses, in which all present join. The selection of Hymns, of Lessons of Holy Scripture, and of the Collects and Prayers, is left wholly to the discretion of the Conductor. It is desirable that some one other Clergyman —naturally, of course, the Parish Priest in whose church the services are held—should be previously acquainted with the forms to be used, in order that he may lead the responses.

TABLE OF PSALMS.

THE SEVEN PSALMS FOR EARLY MORNING. (LAUDS.)

Sunday xciii., c., lxiii., lxvii., *with* cxlviii., cxlix., cl. (*which are said daily after the first four Psalms at Lauds*).
Monday . . . . li., v., xxiii., xxiv.
Tuesday . . . . li., xliii., xxvi., xxvii.
Wednesday . . li., lxv., lxxxv., lxxxvii.
Thursday . . . li., xc., xlvii., xlviii.
Friday . . . . li., cxliii., lxiii., ciii.
Saturday . . . li., xcii., lxiii., civ.

PSALMS AT THE FIRST HOUR. (PRIME.)

Sundays and Festivals, liv., cxviii., *and the Psalm, Quicunque vult.*
Advent, ix., x., xi.
Festal Seasons, viii., xix., xxiv.
Saints' Days, i., xv., xxxiv.
Ferial Days, cxix. 1-32.
Fridays, lix., lxiv., lxx.
Saturdays, xlii., xliii.

PSALMS AT THE THIRD HOUR. (TERCE.)

Sundays and Festivals, xvi., lxxii., lxxxiv.
Advent, xii., xiii., xiv.
Ferial Days, cxix. 33-80.
Fridays, lxxxviii.
Saturdays, xlv., xlvi., xlviii.

PSALMS AT THE SIXTH HOUR. (SEXT.)

Sundays and Festivals, xxi., xcvi., xcvii.
Advent, xvii., xxviii.
Ferial Days, cxix. 81-120.
Fridays, xxii.
Saturdays, cxxii., cxxiii., cxxvi.

PSALMS AT THE NINTH HOUR. (NONE.)

Sundays and Festivals, cx., xcviii., xcix.
Advent, xxxii., xxxv., xxxvi.
Ferial Days, cxix. 129-176.
Fridays, lxix.
Saturdays, cxxxii., cxxxiii., cxxxviii.

PSALMS AT LATE NIGHT SERVICE. (COMPLINE.)

Sundays and Festivals, cxlv., cxlvi., cxlvii.
Saints' Days, cxi., cxii., cxiii.
Advent, xxxi., xxxvii. lxxii.
Ferial Days, xxxi. 1-6, xci., cxxxiv.
Fridays, xvi., xxiii., cxxxix.
Saturdays, xxvi., xxvii., xxviii.

NOTE.—*The Confession, Absolution, and Creed are not ordinarily said except at Matins and Evensong.*

EARLY MORNING. (LAUDS.)

O Lord, open thou our lips. *And our mouth shall shew forth thy praise.*

Then, all standing,

Glory be to. *As it was.*

Praise ye the Lord. *The Lord's Name be praised.*

PSALMS, AS IN TABLE ABOVE.

SHORT SCRIPTURE LESSON.

HYMN

The Lord be with you. *And with thy spirit.* Let us pray

THE PRAYERS.

Kyrie, and Lord's Prayer.
No Versicles and Responses.

Collect of the Day.

Bless we the Lord. *Thanks be to God.*

Blessing.—God be merciful unto us and bless ✠ us: and shew us the light of his countenance; and be merciful unto us. Amen.

FIRST HOUR. (PRIME.)

O God, make speed to save us. *O Lord, make haste to help us.*

Glory be. *As it was.* Praise ye the Lord. *The Lord's Name be praised.*

HYMN.

PSALMS, AS IN TABLE (p. 264).

SHORT SCRIPTURE LESSON.

The Lord be with you. *And with thy spirit.* Let us pray.

THE PRAYERS.

Kyrie, and Lord's Prayer.

O let my soul live, and it shall praise thee. *And thy judgements shall help me.*

I have gone astray like a sheep that is lost. *O seek thy servant, for I do not forget thy commandments.*

Unto thee have I cried, O Lord. *And early shall my prayer come before thee.* (*York.*)

O let my mouth be filled with thy praise. *That I may sing of thy glory and honour all the day long.*

O Lord, turn thy face away from my sins. *And put out all my misdeeds.*

Make me a clean heart, O God. *And renew a right spirit within me.*

Cast me not away from thy presence. *And take not thy holy Spirit from me.*

O give me the comfort of thy help again. *And stablish me with thy free Spirit.*

Deliver me, O Lord, from the evil man. *And preserve me from the wicked man.*

Deliver me from mine enemies, O God. *Defend me from them that rise up against me.*

O deliver me from the wicked doers. *And save me from the blood-thirsty men.*

So will I alway sing praise unto thy Name. *That I may daily perform my vows.*

Hear us, O God of our salvation. *Thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.*

O God, make speed to save us. *O Lord, make haste to keep us.*

[O Holy God, Holy and strong, Holy and immortal. *O Lamb of God, that takest away the sins of the world, have mercy upon us.* (*The 'Trishagios.'*)]

Bless the Lord, O my soul. *And all that is within me bless his holy Name.*

Bless the Lord, O my soul. *And forget not all his benefits.*

Who forgiveth all thy sin. *And healeth all thine infirmities.*

Who saveth thy life from destruction. *And crowneth thee with mercy and loving-kindness.*

Who satisfieth thy mouth with good things. *Making thee young and lusty as an eagle.*

Wilt thou not turn and quicken us, O God. *That thy people may rejoice in thee.*

O Lord, shew thy mercy upon us. *And grant us thy salvation.*

Vouchsafe, O Lord. *To keep us this day without sin.*

O Lord, have mercy upon us. *Have mercy upon us.*

O Lord, let thy mercy lighten upon us. *As our trust is in thee.*

O Lord, arise, help us. *And deliver us for thy Name's sake.*

Turn us again, thou Lord God of hosts. *Shew the light of thy countenance, and we shall be whole.*

O Lord, hear my prayer. *And let my crying come unto thee.*

The Lord be with you. *And with thy spirit.* Let us pray.

Three Collects, namely;—

First, The Collect of the Day.

Second, (a) On Sundays.

Almighty God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life, We humbly beseech

thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; Through.

[*Or*,

Lord, in this early morning hour fulfil us with thy mercy; That, rejoicing all the day long, we may take pleasure in thy praises; Through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the Unity of the Holy Ghost, ever one God, world without end. Amen. (*Sarum.*)]

(*b*) *On Festivals of Apostles.*

O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone, Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; Through.

(*c*) *On all Festivals of Saints.*

O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord, Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee; Through.

(*d*) *On common Week-days.*

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; That through thy most mighty protection, both here and ever, we may be preserved in body and soul; Through.

(*e*) *On Fridays.*

Almighty and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the Cross, that all mankind should follow the example of his great humility, Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his Resurrection; Through.

Or,

Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the Cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

Third Collect, (*a*) *On Sundays and Festivals.*

[Almighty and everlasting God, direct all our actions according to the good pleasure of thy will; That in the Name of thy beloved Son we may have grace to bring forth plenteously the fruit of good works; Through. Who liveth. (*Sarum.*)]

(*b*) *On common Days.*

Prevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; That in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; Through.

HYMN.

SCRIPTURE LESSON.

ADDRESS, OR READING.

HYMN.

SILENT PRAYER.

Let thy loving mercy come also unto me, O Lord. *Even thy salvation, according to thy word.*

Shew thy servants thy work. *And their children thy glory.*

And the glorious majesty of the Lord our God be upon us. *Prosper the work of our hands upon us; O prosper thou our handy-work.*

Final Collect.—Assist us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; That, among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help; Through.

The Lord be with you. *And with thy spirit.*

Bless we the Lord. *Thanks be to God.*

Blessing.—The Lord himself be our keeper; The Lord be our defence upon our right hand; The Lord preserve our going out and our coming in from this time forth for evermore. Amen.

[The Lord Almighty dispose our days and our actions in his peace; ✠ Bless us, and keep us from all evil; and bring us unto life eternal. Amen.]

All.—In the Name of the Father, and the Son, and of the Holy Ghost. Amen.

AT THE THIRD, SIXTH, AND NINTH HOURS,

or at any time between Matins and Evensong.

O God, make speed to save us. *O Lord, make haste to help us.*

Glory be. *As it was.* Praise ye. *The Lord's Name.*

HYMN.

PSALMS, AS IN TABLE (p. 264).

SCRIPTURE LESSON.

The Lord be with you. *And with thy spirit.* Let us pray.

THE PRAYERS.

Kyrie, and Lord's Prayer.

Lord, be merciful unto me. *Heal my soul, for I have sinned against thee.*

Turn thee again, O Lord, at the last. *And be gracious unto thy servants.*

O Lord, let thy mercy lighten upon us. *As our trust is in thee.*

Let thy priests be clothed with righteousness. *And let thy saints sing with joyfulness.*

O Lord, save thy servants and thy handmaids. *Who put their trust in thee.*

O Lord, save thy people. *And bless thine heritage.*

Govern them. *And lift them up for ever.*

Peace be within thy walls. *And plenteousness within thy palaces.*

Deliver Israel, O God. *Out of all his troubles.*

[*Here on Penitential occasions may be said, according to ancient usage, Psalm li., or any suitable Penitential Psalm.*]

O Lord, arise, help us. *And deliver us for thy Name's sake.*

Turn us again, thou Lord God of hosts. *Shew the light of thy countenance, and we shall be whole.*

O Lord, hear my prayer. *And let my crying come unto thee.*

The Lord be with you. *And with.*

Let us pray.

Three Collects, namely;—

First, Of the Day.

Second, For Peace, one of the following;—

Keep, we beseech thee, O Lord, thy Church with thy perpetual mercy: And, because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation; Through.

Lord, we beseech thee to keep thy household the Church in continual godliness; That through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name; Through.

Third, For Grace, one of the following;—

Lord, we pray thee that thy grace may always prevent and follow us; And make us continually to be given to all good works; Through.

Lord, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee the only God; Through.

O God, forasmuch as without thee we are not able to please thee, Mercifully grant, that thy Holy Spirit may in all things direct and rule our hearts; Through.

HYMN.

ADDRESS, OR READING,

With special prayer, at discretion, before, or after, or both.

SILENT PRAYER.

Blessed be the Lord God. *Who only doeth wondrous things.*

He will give strength and power unto his people. *Blessed be God.*

Blessing.—The grace of our Lord, etc.

Or,

God grant us, according to the riches

of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in our hearts by faith; That we, being rooted and grounded in love, may know the love of Christ, which passeth knowledge, and may be filled with all the fulness of God. Amen.

All.—In the Name. Amen.

LATE NIGHT PRAYERS.
(COMPLINE.)

After silent prayer,

Reader.—Brethren, be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour: whom resist stedfast in the faith. 1 *Pet.* v.

He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy. *Prov.* xxviii.

Now therefore, make confession unto the Lord God. *Ezra* x.

Take with you words, and turn unto the Lord. *Hosea* xiv.

Then, by all, kneeling,

[I confess to thee, O God Almighty, Father, Son, and Holy Ghost, Before all the company of heaven, That I have sinned greatly against thee, In thought, word, and deed, Through my own fault, my own most grievous fault — :

Have mercy upon me, O Lord my God: Forgive me these, and all my sins; Deliver me from all evil; Keep and strengthen me in all good; And bring me unto everlasting life; Through Jesus Christ our Lord. Amen.

If the Reader be a Priest, let him stand up, and say,

The Almighty and merciful Lord, grant you absolution and remission of all your sins, space for true repentance and amendment of life, and the grace and consolation of his Holy Spirit; Through Jesus Christ our Lord. Amen.]

Or this,

Father, I have sinned against heaven and before thee.

Have mercy upon me, O God, after thy great goodness; According to the multitude of thy mercies, do away with mine offences. Wash me throughly from my wickedness; And cleanse me from my sin. For I acknowledge my faults; And my sin is ever before me. (*A short pause.*) Turn thy face away from my sins; And put out all my misdeeds. Make me a clean heart, O God; And renew a right spirit within me. Cast me not away from thy presence; And take not thy holy Spirit from me. O give me the comfort of thy help again; And stablish me with thy free Spirit

Grant this, O Father, for the glory of thy Name; Through the merits of thy Son Jesus Christ our Lord, our only Mediator and Advocate. Amen.

If the Reader be a Priest, let him pronounce the Absolution standing. If not, let him say one of the following;—

O God, whose nature and property is ever to have mercy and to forgive, receive our humble petitions; And though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us; For the honour of Jesus Christ, our Mediator and Advocate. Amen.

Grant, we beseech thee, merciful Lord, to thy faithful people pardon and peace; That they may be cleansed from all their sins, and serve thee with a quiet mind; Through Jesus Christ our Lord. Amen.

O Lord, we beseech thee, absolve thy people from their offences; That through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed: Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. Amen.

O Lord, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; That they, whose consciences by sin are accused, by thy merciful pardon may be absolved; Through Christ our Lord. Amen.

Our Father.

Reader.—Convert us, then, O God our Saviour. *And let thine anger cease from us.*

O God, make speed. *O Lord, make.*
Glory be. *As it was.*
Praise ye the Lord. *The Lord's Name.*

PSALMS, AS IN TABLE (p. 264).

SCRIPTURE LESSON.

Antiphon.—Come, O Lord, and visit us in peace: That we may rejoice before thee with a perfect heart.

NUNC DIMITTIS, *or* PSALM CXXI.

Reader.—The Lord be with you. *And with thy spirit.* Let us pray.

Kyrie, and Lord's Prayer.
Reader.—I will lay me down in peace, and take my rest. *For it is thou, Lord, only, that makest me dwell in safety.*

Keep me as the apple of an eye. *Hide me under the shadow of thy wings.*
Thou wilt keep him in perfect peace. *Whose mind is stayed on thee.*
Behold, he that keepeth Israel. *Shall neither slumber nor sleep.*
Yea, the darkness is no darkness with thee. *But the night is as clear as the day.*
The eye of the Lord is upon them that fear him. *And upon them that put their trust in his mercy.*
The angel of the Lord tarrieth round about them that fear him. *And delivereth them.*
Blessed art thou, O Lord God of our fathers. *Above all to be praised and glorified for ever.*

Wilt thou not turn and quicken us, O God. *That thy people may rejoice in thee.*
O Lord, shew thy mercy upon us. *And grant us thy salvation.*
Vouchsafe, O Lord. *To keep us this night without sin.*
O Lord, have mercy upon us. *Have mercy upon us.*
O Lord, let thy mercy lighten upon us. *As our trust is in thee.*
O Lord, arise, help us. *And deliver us for thy Name's sake.*
Turn us again, thou Lord God of hosts. *Shew the light of thy countenance, and we shall be whole.*

O Lord, hear my prayer. *And let my crying come unto thee.*
The Lord be with you. *And with.*
Let us pray.

Three Collects, namely;—
First, Of the Day.
Second, For the Peace of the Church.

Lord, we beseech thee to keep thy household the Church in continual godliness; That through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name; Through Jesus Christ our Lord. Amen. (*Trin. XXII.*)

Or,

Grant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness: Through Jesus Christ our Lord. Amen. (*Trin. V.*)

[O Lord, we beseech thee, mercifully to hear the prayers of thy Church; That we, being delivered from all errors and adversities, may joyfully serve thee in all godly quietness; And grant us thy peace all the days of our life; Through. (*Sarum.*)]

Third, For the Divine Protection.

Almighty God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; Through Jesus Christ our Lord. Amen. (*Lent II.*)

Or,

O everlasting God, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels alway do thee service in heaven, so by thy appointment they may succour and defend us on earth; Through Jesus Christ our Lord. Amen. (*St. Michael and all Angels.*)

[Visit, O Lord, we beseech thee, this dwelling; And drive far from it all the snares of the enemy: Let thy holy angels dwell herein to preserve us in peace; And let thy blessing be upon us evermore; Through. (*Sarum.*)]

HYMN.

SILENT PRAYER.

ANY SPECIAL INTERCESSION OR PRAYERS.

Concluding Responses.

Abide with us. *For the day is far spent.*

So teach us to number our days. *That we may apply our hearts unto wisdom.*

Preserve me, O God. *For in thee have I put my trust.*

Thou art a place to hide me in. *I will fear no evil, for thou art with me.*

When I wake up, I am present with thee. *And in thy light shall we see light.*

Blessing.—The Lord bless ✠ us and keep us; The Lord make his face to shine upon us; and be gracious unto us; The Lord lift up his countenance upon us, and give us peace, both now and evermore. Amen.

NOTE.—*The above suggested Forms, which (excepting the bracketed parts) contain nothing, 'except Anthems and Hymns, which do not form part of the Holy Scriptures or Book of Common Prayer,' may be approved by the Ordinary for use in Church, according to the provisions of 'The Act of Uniformity Amendment Act,* 1872,' *Sections* 3 *and* 4.

ON SPECIAL DAYS OF DEVOTION FOR THE CLERGY.

AT THE COMMUNION.

THE COLLECTS.

ALMIGHTY God, the Giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church, Give thy grace, we humbly beseech thee, to all those who are called to any office and administration in the same; And so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; Through Jesus Christ our Lord. Amen.

O LORD Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee, Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight, Who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. Amen.

THE EPISTLE.

Acts xx. 17.

Or,

Rom. xiv. 1—xv. 8.

Or,

2 Cor. iii. 4—vi. 11.

THE GOSPEL.

S. Matth. vii. 13-28.

Or,

S. Matth. x. 24.

Or,

S. John x. 11-18.

Any of the following Collects for the several Orders of the Ministry may be added after the Prayer for the Church Militant.

FOR THE ORDER OF DEACONS.

Almighty God, who didst inspire thine Apostles to choose into the order of Deacons the first martyr Saint Stephen, with others, Mercifully behold thy servants called to the like office and administration: Replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this office, to the glory of thy Name, and the edification of thy Church; Through the merits of our Saviour Jesus Christ, Who liveth and reigneth with thee and the Holy Ghost, now and for ever. Amen.

Almighty God, who of thy great goodness hast vouchsafed to accept and take of thy servants unto the office of Deacons in thy Church, Make them, we beseech thee, O Lord, to be modest, humble, and constant in their ministration, and to have a ready will to observe all spiritual discipline; That they, having always the testimony of a good conscience, and continuing ever stable and

strong in thy Son Christ, may so well behave themselves in this inferior office, that they may be found worthy to be called unto the higher ministries in thy Church; Through.

FOR THE ORDER OF PRIESTS.

Almighty God, Giver of all good things, we beseech thee mercifully to behold us thy servants called to the office of Priesthood; And replenish us so with the truth of thy doctrine, and adorn us with innocency of life, that, both by word and good example, we may faithfully serve thee in this office, to the glory of thy Name, and the edification of thy Church; Through the merits of our Saviour Jesus Christ, Who liveth and reigneth with thee and the Holy Ghost, world without end. Amen.

Most merciful Father, we beseech thee to send upon us thy servants thy heavenly blessing; That we may be clothed with righteousness, and that thy word spoken by our mouths may have such success, that it may never be spoken in vain. Grant also, that thy people may have grace to hear and receive what we shall deliver out of thy most holy Word, or agreeable to the same, as the means of their salvation; That in all our words and deeds we all may seek thy glory, and the increase of thy kingdom; Through Jesus Christ our Lord. Amen.

FOR THE BISHOPS.

Almighty God, who by thy Son Jesus Christ didst give to thy holy Apostles many excellent gifts, and didst charge them to feed thy flock, Give grace, we beseech thee, to all Bishops, the pastors of thy Church, that they may diligently preach thy Word, and duly administer the godly discipline thereof; And grant to the people, that they may obediently follow the same; That all may receive the crown of everlasting glory; Through Jesus Christ our Lord. Amen.

FOR THE BISHOP OF THE DIOCESE.

Most merciful Father, we beseech thee to send down upon thy servant *N.*, our Bishop, thy heavenly blessing; And so endue him with thy Holy Spirit, that he, preaching thy Word, may not only be earnest to reprove, beseech, and rebuke with all patience and doctrine, but also may be to such as believe a wholesome example, in word, in conversation, in love, in faith, in chastity, and in purity; That, faithfully fulfilling his course, at the latter day he may receive the crown of righteousness laid up by the Lord, the righteous Judge, Who liveth and reigneth one God with thee and the Holy Ghost, world without end. Amen.

OCCASIONAL PRAYERS AT MEETINGS OF THE CLERGY.

O blessed Jesus, great Shepherd of the sheep and Bishop of our souls, our Lord and Master, our King and Head, and our heart-searching Judge, look mercifully, we pray thee, on us whom thou hast sent as labourers into thy vineyard.

For thy promise' sake, for thine honour's sake, and for the sake of thy Church which thou hast purchased with thine own most precious Blood;

We beseech thee to hear us, good Lord.

Pour upon us continually such gifts of thy Holy Spirit as may enable us for the work whereunto we are called; That we may live well, and that we may teach well, and may be examples of all the graces and virtues which we recommend to others;

We beseech thee to hear us, good Lord.

Sanctify our persons, our studies, our labours, that we may be respected by the people, and may, for our work's sake, be heard and obeyed, that we may give a comfortable account of our time when all our works shall be tried;

We beseech thee to hear us, good Lord.

May we love thee so sincerely that for thy sake we may have a tender concern for thy flock; and may so diligently feed and watch over them, that the enemy may not rob thee of any of those sheep for whom thou hast laid down thy life;

We beseech thee to hear us, good Lord.

Make us every day more sensible of the great charge which lies upon us, and every day more able and more desirous to perform it;

We beseech thee to hear us, good Lord.

Grant this, O Lord, for the glory of thy Name, and for the good of thy holy Church, Who livest and reignest with

the Father, in the unity of the Holy Ghost, ever one God, world without end. Amen. (*Bishop Wilson, Sacra Privata.**)

BY PRIESTS, FOR THEMSELVES AND THEIR BRETHREN.

Have mercy, O Lord, on us, thy unworthy servants, and on all our brethren in the blessed ministry of thy holy Word and Sacraments, especially on all our colleagues in this diocese.

Give us grace and wisdom, faith and courage, love and patience, earnest zeal and cheerful diligence, with entire self-sacrificing devotion to thee, and to thy holy Church.

Give us sufficient strength of body and mind for our daily work for thee, so long as thou hast need of us.

Help us to bear the reproach of Christ, and the crosses of poverty, weak health, contempt and disappointment, slander and evil-speaking.

Suffer us not to leave undone anything that is within our duty and our power to do for thee and for thy people: and may thy blessing rest upon our labours.

Guide, comfort, and support us in our dealings with those that oppose themselves, or forsake thy holy Church. Grant them repentance to the acknowledging of the truth.

Frustrate the endeavours of all who would draw thy people from the one fold into error or unbelief, or would weaken thy Church in its blessed work for thee; and give to all Christians grace to love the truth and peace, and to be of one mind in thy holy house; Through Jesus Christ our Lord. Amen. (*P. G. M.*)

FOR AN INCREASED SUPPLY OF CLERGY.

V. Pray we now the Lord of the harvest. R. *That he would send forth labourers into his harvest.*

O God, whose blessed Son was moved with compassion on the multitudes because they were as sheep having no shepherd, Mercifully regard, we beseech thee, the sore need of thy Church, and send forth labourers into thine harvest. Stir up the hearts of thy servants by thy holy Spirit, that, filled with true knowledge, and with fervent love of thee, many more may give themselves to the ministry of thy holy Word and Sacraments; and, being ready to spend and be spent in thy service, may preach thy Gospel both here and among heathen nations, to the glory of thy great Name, and the saving of the souls of men; Through the same thy Son Jesus Christ our Lord. Amen. (*P. G. M.*)

3. On the Anniversary of Ordination or Institution.

THE COLLECT.

ALMIGHTY and everlasting God, who hast willed for me that, sinner as I am, I should serve at thy holy altar and praise the might of thy most holy Name, Grant me, I beseech thee, through the mystery of thy holy sacrament, the pardon of all my sins, that I may be able worthily to minister before thy Majesty; Through.

THE EPISTLE.

Acts xx. 17.

THE GOSPEL.

S. John xxi. 15-19, *to* Follow me (*p.* 262.)

SECRET.

O God, who hast ordained that thou shouldest be humbly addressed in prayer by sinners, and that the sacrifice of a contrite heart should be offered unto thee, Vouchsafe to accept the sacrifice which with these unworthy hands I offer; And, that I may myself be offered and presented as a sacrifice unto thee, mercifully grant that, through the exhibition of this mystery, I may receive the pardon of all my sins; Through Jesus Christ our Lord. Amen. *Gr.*

POST-COMMUNION.

Incline the ears of thy pity, most merciful God, to these my prayers: And through the mystery of this divine sacrament of the Flesh and Blood of thy Son our Lord Jesus Christ, which I an unworthy sinner have received, do thou enlighten my heart by the grace of thy Holy Ghost; That I may be always ready and able worthily to minister at thy holy mysteries, and,

loving thee with an everlasting love, may finally partake of thy eternal joys; Through the same.

FOR THE PEOPLE.

O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone, Grant that, by the operation of the Holy Ghost, all Christians may be so joined together in unity of spirit and in the bond of peace, that they may be made an holy temple acceptable unto thee. And especially to the congregation committed to my charge give the abundance of thy grace; That with one heart they may desire the prosperity of thy holy Apostolic Church, and may with one mouth profess the faith once delivered to the saints. Defend them from the sins of heresy and schism, that so they may walk in the ways of faith and peace, and at last be numbered with thy saints in glory everlasting; Through the merits of thy blessed Son Jesus Christ, the gracious Shepherd and Bishop of our souls, Who with thee and the Holy Ghost, liveth and reigneth, ever one God, world without end. Amen. (*American Prayer-Book, Office of Institution.*)

4. On the Annual Day of Special Intercession for Missions.

Service revised by the Committee of Bishops of the Upper House of the Convocation of Canterbury in July 1886.

The Day of Intercession shall be the eve of St. Andrew, or any day of the week in which the Festival of St. Andrew falls. The same service may also be used upon any day approved by the Ordinary.

If the special Form of Service be used upon St. Andrew's Day, or upon the Sunday preceding, or the Sunday following, the Collect, Epistle, and Gospel of the Day shall be used. Upon any other day, the following Collect, Epistle, and Gospel shall be used: and one or more of the following Prayers, For the Sending forth of Missionaries, for the Missionary Bishops, for the Missionary Clergy, for such as are converted to the faith of Christ, for the Jews, Mohammedans, and others, and for all Men, and for Unity, shall be said immediately before the Blessing, unless they have already been said in the order for Morning Prayer, or in the Litany. The same Collect, Epistle, and Gospel may be used upon any day, not being a Sunday or Holy-day: and the same prayers may be said immediately before the Blessing upon any day.

THE COLLECT.

O ALMIGHTY and everlasting God, who didst give to thine Apostles grace truly to believe and to preach thy Word, Grant, we beseech thee, unto thy Church, to love that Word which they believed, and both to preach and receive the same; Through Jesus Christ our Lord. Amen.

THE EPISTLE. Ephes. ii. 11.

WHEREFORE remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the Blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the Cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; in

whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.

THE GOSPEL. S. John x. 7.

THEN said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

A Prayer for the sending forth of Missionaries.

ALMIGHTY God and heavenly Father, who of thine infinite love and goodness towards us hast given to us thy only and most dearly beloved Son, Jesus Christ, to be our Redeemer, and the Author of everlasting life; Who after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists, Doctors, and Pastors; by whose labour and ministry he gathered together a great flock in all parts of the world, to set forth the eternal praise of thy holy Name: For these so great benefits we render unto thee most humble thanks; we praise and worship thee: And we humbly beseech thee to hear the devout prayers of thy Church, that thou wouldest be pleased to send labourers into thy vineyard, and so to prosper their work, that thy holy Name may be for ever glorified, and thy blessed kingdom enlarged; Through the same thy Son Jesus Christ our Lord. Amen.

A Prayer for the Missionary Bishops.

ALMIGHTY God, who by thy Son Jesus Christ didst give to thy holy Apostles many excellent gifts, and didst charge them to feed thy flock, Give grace, we beseech thee, to all Bishops, the Pastors of thy Church, that they may diligently preach thy Word, and duly administer the godly discipline thereof: And grant to the people that they may obediently follow the same, that all may receive the crown of everlasting glory; Through Jesus Christ our Lord. Amen.

A Prayer for the Missionary Clergy.

MOST merciful Father, we beseech thee to send upon thy servants, who labour among the heathen, thy heavenly blessing; That they may be clothed with righteousness, and that thy Word, spoken by their mouths, may have such success that it may never be spoken in vain: Give them the spirit of power, and of love, and of a sound mind; Strengthen them to endure hardness; And grant that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men; Through Jesus Christ our Lord. Amen.

A Prayer for such as are converted to the Faith of Christ.

ALMIGHTY God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness, Grant unto all them that are admitted into the fellowship of Christ's religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same; Through our Lord Jesus Christ. Amen.

For the Jews, Mahometans, and others.

O MERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live, Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy Word: And so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord; Who liveth and reigneth with thee and the Holy Spirit, one God, world without end. Amen.

A Prayer for all Men.

O LORD Jesus Christ, who at thy first coming didst send thy messenger to prepare thy way before thee, Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight, Who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. Amen.

Prayers for Unity.

O ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone, Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; Through Jesus Christ our Lord. Amen.

O GOD the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord; That, as there is but one Body, and one Spirit, and one Hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify thee; Through Jesus Christ our Lord. Amen.

5. For the sending forth of Missionaries.

(*From the 'Servitium peregrinorum,' in the Sarum Missal.*)

OFFICE BEFORE THE COMMUNION.

First let the following three Psalms be said over them kneeling in front of the altar.

Psalm xxv. *Ad te, Domine.*
Psalm li. *Miserere.*
Psalm xci. *Qui habitat.*

[LESSON. Isaiah lxi.]

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Our Father.

I said, Lord, have mercy upon me. *Heal my soul, for I have sinned against thee.*

The Lord shew *thee* his ways. *And teach* thee *his paths.*

The Lord order *thy* steps in his Word. *So shall no wickedness have dominion over* thee.

O that my ways were made so direct. *That I might keep thy statutes.*

O hold thou up my goings in thy paths. *That my footsteps slip not.*

The Lord God of our salvation prosper *thy* going forth. *The good angel of the Lord go with* thee.

Let the enemy have no advantage of *thee. Nor the wicked approach to hurt* thee.

O Lord, arise, help us. *And deliver us for thy Name's sake.*

Turn us again, thou Lord God of hosts. *Shew the light of thy countenance, and we shall be whole.*

O Lord, hear our prayer. *And let our cry come unto thee.*

The Lord be with you. *And with.*

Let us pray.

O God, who art leading us to life, and by thy fatherly protection keepest

those whose sure trust is in thee, we beseech thee for *this* thy *servant* who *is* going forth from us, that thou wouldest grant *him* escort of thy holy angels, in all *his* going out and coming in; So that, being shielded by thy defence, *he* may not be shaken by any fear of evil, nor brought low by any sickness or distress, nor troubled by any assault of violent enemies; but in peace and safety may evermore be able to give due thanks to thy most holy Name for the happy issue of *his* work for thee; Through.*

Let us pray.

O God, who ever bestowest thy mercy on them that love thee, and in no part of the world art far off from them that are serving thee, Direct, we pray thee, the way of *this* thy *servant*, according to thy good will; That, thou being *his* guardian and guide, *he* may advance without stumbling in the paths of righteousness; Through. The grace of our Lord, etc.

AT THE COMMUNION.

ASSIST us mercifully, O Lord, in these our supplications: And dispose the way of thy *servant* towards the attainment of everlasting salvation; That among all the changes and chances of *his* journeying, and of all *his* labours for thee in thy holy Gospel, *he* may ever be defended by thy most gracious and ready help; Through. *G.**

FOR THE EPISTLE. Gen. xxiv. 7.

AND Abraham said, The Lord God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land, he shall send his angel before thee.

THE GOSPEL. S. Matth. x. 7 to end.

For the Secret, Post-communion, etc., see No. 17, '*For Persons going a Journey,*' in '*Prayers for Various Objects and Occasions,*' p. 302, *adding the following before the threefold Benediction.*

For Missionaries going forth.

O LORD Jesu Christ, who, of thine unspeakable pity, by the command of the Father and the co-operation of the Holy Ghost, didst will to come down from heaven to seek thy lost sheep, who were gone astray through the enticements of the devil, and on thy own shoulders to bring them back to the flock of the heavenly Father; Who also didst instruct the children of Mother Church to ask by prayer, to seek by a holy life, and to knock with continual perseverance, that so they might the more quickly find the helps to a wholesome life; We humbly call upon thee to help by thy sanctifying grace *this* thy *servant*, who, for love of thy holy Name, *is* going forth to seek thy lost ones. Grant that *he* may evermore be guarded by the sure protection of thy strong right hand, and being helped by the intercessions of thy praying people, may prosper in *his* holy work of love, and finally attain to the joys of the Beatific Vision of thee the Saviour of the world; Who livest and reignest. (*From the 'Benedictio peræ et baculi' in the Sarum Service for intending Pilgrims.*)

6. On the Anniversary of the Dedication of the Church.

THE COLLECT.

O GOD, who year by year bringest round to us the day of the consecration of this thy holy temple, and also bringest us continually in safety to thy holy mysteries, Mercifully hear the prayers of thy people; And grant that whosoever shall enter this thy house of prayer to ask thy blessing may rejoice that he has perfectly obtained it; Through. *Gr.*

THE EPISTLE.

Rev. xxi. 1. And I saw —— 14, the twelve Apostles of the Lamb.

Or,

Eph. ii. 18. Through him we both —— 22 through the Spirit. (P. 273.)

THE GOSPEL.

S. Luke xix. 1. And Jesus entered —— 10 to save that which was lost.

SECRET.

O God, who throughout thy universe art present to work in every place in all the fulness of thine Almighty power, Graciously accept the sacrifice which is offered to thy Name: And be thou the Protector of this house whereof thou art the Founder; That the free-will offerings of those who continually serve thee here may be consecrated unto thee in the power of the Holy Ghost; Through. Who liveth. In the unity of the same. (*Sarum, Consec. Church.*)

Be gracious, O Lord, we beseech thee, to these our prayers, and grant that we who are now assembled within thy temple to celebrate the anniversary of its dedication, may please thee with full and perfect devotion, both of body and soul; That we who now pay thee our vows on earth may be enabled by thy assistance to attain to eternal rewards in heaven; Through. *Gr.*

(*This last may be said as a Vestry Prayer before service.*)

POST-COMMUNION.

Refreshed with thy wholesome sacraments, O Lord, we yield thee hearty thanks: And beseech thee that thou wouldest fill this thy temple with the glory of thy majesty; That it may be indeed a House of Prayer for thy people to the glory of thy Name; Through. (*Sarum, Consec. Church.*)

O Lord Jesu Christ, our Saviour, who hast vouchsafed to call thy Church thy Bride, that as she enjoys thy favour through the devoutness of her faith, she may also be adorned with dignity from the name thou gavest, Grant that all these thy people who devoutly worship thee may be found worthy to share the honour of that glorious title. And let thy Church, assembled before thee in thy temple, evermore love, honour, and obey thee; That, walking continually in thy footsteps, she may by thy guidance attain to thy heavenly promises; Who livest and reignest. *Gr.**

FOR THE PEOPLE.

O God, who art thyself the Giver of all the gifts that are consecrated unto thee, Pour forth thy blessing on this House of Prayer; That the help of thy protecting care may be felt by all that call upon thy Name; Through. (*Sarum, Consec. Church.*)

THANKSGIVING.

We give thanks unto thee, O Lord, holy Father, Almighty everlasting God, Who being the Giver of all good things dost dwell in this house of prayer which we have built, and dost sanctify thy Church, itself thine own foundation, by the unceasing operation of thy love: Which spiritual Church, the true House of Prayer, here outwardly set forth by a visible building, is the one temple of thine indwelling glory, the home of thine unchangeable truth, and the sanctuary of thine everlasting love: Which is also the ark which saves us from the flood of the ungodly and bears us into the haven of everlasting salvation: Which is the beloved and only spouse of Christ which he purchased with his own Blood and quickens by his Spirit, and in whose bosom we, who by thy grace are born again, are nourished with the sincere milk of the Word, strengthened with the bread of life, and comforted by the favours of thy tender love: Which also by the help of her Bridegroom is faithfully militant here in earth, but triumphs for ever in heaven through him who bestows her crown; Who liveth. (*Metz Missal, Preface 'In Dedicatione Ecclesiæ.'*)

7. At the Thanksgiving for the Harvest.

(*From the Form revised and agreed on by both Houses of Convocation of the Province of Canterbury, February* 14, 1862.)

At Morning or Evening Prayer two or more of the following Proper Psalms may be used, at the discretion of the Minister.

Ps. lxv., lxxxi., ciii., civ., cxliv., cxlv., cxlvii.

And the following Proper Lessons may be read, at the discretion of the Minister.

For the First Lesson, one of the following:—Deut. viii. 7; xxvi. 1 to *v.* 12; xxviii. 1 to *v.* 15; xxxii. 7 to *v.* 20;

xxxiii. 26; Isaiah xxviii. 23; Hosea ii. 14.

For the Second Lesson, one of the following:—S. Matth. xiii. 24 to *v.* 31; S. John iv. 31 to *v.* 39; vi. 26 to *v.* 36; 2 Cor. ix. 6; Rev. xiv. 14 to *v.* 19.

THE COLLECT.

At Morning and Evening Prayer one or more of the following three Collects shall be used instead of the Collect for the Day. But on Holy Days, the Collect for the Holy Day shall be first read.

O ALMIGHTY and everlasting God, who hast given unto us the fruits of the earth in their season, Grant us grace to use the same to thy glory, the relief of those that need, and our own comfort; Through Jesus Christ, who is the living Bread which cometh down from heaven and giveth life unto the world; To whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

Or this,

O ALMIGHTY God and heavenly Father, We glorify thee, that thou hast again fulfilled to us thy gracious promise, that while the earth remaineth, seed-time and harvest shall not fail. We bless thee for the kindly fruits of the earth. Teach us, we beseech thee, to remember, that it is not by bread alone that man doth live: And grant us evermore to feed on him who is the true bread which cometh down from heaven, Jesus Christ our Lord; To whom with thee, O Father, and thee, O Holy Ghost, be honour and glory for ever and ever. Amen.

Or this,

STIR up, we beseech thee, O Lord, the wills of thy faithful people; That they, plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded; Through Jesus Christ our Lord. Amen.

THE EPISTLE. 1 Thess. v. 14.

NOW we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.

THE GOSPEL. S. Matth. xiii. 36.

THEN Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of Man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil: the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear. Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Or this,

S. John vi. 5.

WHEN Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take

a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

[*In the Church of America the Collect, Epistle, and Gospel, are as follows:—*

THE COLLECT.

O MOST merciful Father, who hast blessed the labours of the husbandman in the returns of the fruits of the earth: We give thee humble and hearty thanks for this thy bounty; beseeching thee to continue thy loving-kindness to us; that our land may still yield her increase, to thy glory and our comfort; Through Jesus Christ our Lord. Amen.

THE EPISTLE. S. James i. 16.

DO not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the Word of truth, that we should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted Word, which is able to save your souls. But be ye doers of the Word, and not hearers only, deceiving your own selves. For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

THE GOSPEL. S. Matth. v. 43.

YE have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.]

A Prayer for Grace and Glory.

O LORD, we pray thee, sow the seed of thy Word in our hearts, and send down upon us thy heavenly grace, that we may bring forth the fruits of the Spirit, and at the great day may be gathered by thy holy angels into thy garner; Through Jesus Christ our Lord. Amen.

For Christian Missions.

O ALMIGHTY God, whose dearly beloved Son, after his resurrection from the dead, did send his Apostles into all the world to preach the Gospel to every

creature, Hear us, we beseech thee, O Lord, and look upon the fields now white unto harvest; Bless those labouring for thee in distant lands, and prosper thou their handiwork; Send forth more labourers into thy harvest to gather fruit unto life eternal; And grant us grace to labour with them in prayers and offerings, that we, together with them, may rejoice before thee; Through Jesus Christ our Lord. Amen.

A Prayer for a Joyful Resurrection.

O MERCIFUL God, the Father of our Lord Jesus Christ, who is the resurrection and the life, We meekly beseech thee to raise us from the death of sin unto the life of righteousness, that when we shall depart this life, we may rest in him; And that our mortal bodies, having been sown in weakness, may be raised in power; Through the merits and mediation of him who is the first-fruits of them that slept, and who died and was buried, and rose again for us, Jesus Christ thy Son our Lord. Amen.

THE SPECIAL THANKSGIVING.

To be said after the General Thanksgiving at Matins and Evensong [*and next before the* Glory be to God on high *in the Holy Communion if it does not immediately follow Matins.*]

O MOST merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and hast granted us to gather in the kindly fruits of the earth in their season, We give thee humble thanks for this thy bounty, beseeching to continue thy loving-kindness towards us, that our land may yield her increase; Through.

Or this,

O LORD God of hosts, who dwellest in the high and holy place, and yet hast respect unto the lowly; Who makest thy sun to rise on the evil and on the good, and sendest rain on the just and on the unjust; Who by thy mighty power dost order all things in heaven and earth: We yield thee hearty thanks that thou hast safely brought us to the season of harvest, visiting the earth and blessing it, and crowning the year with thy goodness: We praise thee for the fruits of the ground which thou hast bestowed upon us, filling our hearts with food and gladness. For these and all thy mercies we laud and magnify thy glorious Name; Beseeching thee to give unto us the increase of all spiritual gifts, the bright light of the Sun of Righteousness, and the dew of thy heavenly blessing; And so plant us here in the house of the Lord, that we may flourish everlastingly in the courts of the house of our God; Through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, now and for evermore. Amen.

8. On the Anniversary of the King's Accession.

(*From the Service reported by the Joint-Committee on the Accession Service in the Convocation of Canterbury in* 1894.)

In the Communion Service, instead of the Collect for the King and the Collect for the Day, shall be said the following:—

COLLECTS.

O GOD, who providest for thy people by thy power, and rulest over them in love, Grant unto thy servant our King the spirit of wisdom and government; That, being devoted unto thee with all his heart, he may so wisely reign over this kingdom that in his time thy Church and people may continue in safety and prosperity: And that, persevering in good works unto the end, he may, through thy mercy, come to thine everlasting kingdom; Through Jesus Christ thy Son our Lord. Amen.

ALMIGHTY God, who rulest over all the kingdoms of the world, and disposest of them according to thy good pleasure, We yield thee unfeigned thanks for that thou wast pleased, as on this day, to place thy servant, our Sovereign Lord King George, upon the throne of this realm: Let thy wisdom be his guide, and let thine arm strengthen

him; let justice, truth, and holiness, let peace and love, flourish in his days. Direct thou all his counsels and endeavours to thy glory, and the welfare of his people; and give us grace to obey him cheerfully for conscience' sake. Let his reign be long and prosperous, and crown him with immortality in the life to come; Through Jesus Christ our Lord. Amen.

THE EPISTLE. 1 S. Peter ii. 11.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may, by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the King, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

THE GOSPEL. S. Matth. xxii. 16.

AND they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

After the Nicene *Creed shall follow the Sermon.*

In the Offertory shall this Sentence be read:

LET your light so shine before men, that they may see your good works, and glorify your father which is in heaven. *S. Matth.* v. 16.

A Prayer for Unity.

O GOD the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace, Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord; That, as there is but one Body, and one Spirit, and one Hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee; Through Jesus Christ our Lord. Amen.

For the Peace of the Church.

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. Amen.

The Accession Service of the Irish Church directs these last two Prayers to be said immediately before the Blessing.

9. On the Anniversary of a Marriage.

OFFICE BEFORE THE COMMUNION.

V. O Lord, open thou our lips. *And our mouths shall shew forth thy praise.*

O God, make speed. *O Lord.*

Glory be. *As it was.*

Praise ye the Lord. *The Lord's Name be praised.*

Anthem.—There was a marriage in Cana of Galilee: and the mother of Jesus was there: and both Jesus was called, and his disciples, to the marriage.

PSALM CXXVIII.

Beati omnes.

BLESSED are all they that fear the Lord : and walk in his ways.

For thou shalt eat the labour of thine hands : O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine : upon the walls of thine house ;

Thy children like the olive-branches : round about thy table.

Lo, thus shall the man be blessed : that feareth the Lord.

The Lord from out of Sion shall so bless thee : that thou shalt see Jerusalem in prosperity all thy life long ;

Yea, that thou shalt see thy children's children : and peace upon Israel.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Or this Psalm.

PSALM LXVII.

Deus misereatur.

GOD be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth : thy saving health among all nations.

Let the people praise thee, O God : yea, let all the people praise thee.

O let the nations rejoice and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God : yea, let all the people praise thee.

Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

God shall bless us : and all the ends of the world shall fear him.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Anthem.—There was a marriage, etc.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

O Lord, save thy servant, and thy handmaid ;
Who put their trust in thee.
O Lord, send them help from thy holy place ;
And evermore defend them.
Be unto them a tower of strength,
From the face of their enemy.
O Lord, hear our prayer,
And let our cry come unto thee.

Prayer.

O GOD of Abraham, God of Isaac, God of Jacob, bless these thy servants [*or* thy servants *N.* and *M.*], and sow the seed of eternal life in their hearts ; That whatsoever in thy holy Word they shall profitably learn, they may in deed fulfil the same. Look, O Lord, mercifully upon them from heaven, and bless them. And as thou didst send thy blessing upon Abraham and Sarah, to their great comfort, so vouchsafe to send thy blessing upon these thy servants ; That they obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their lives' end ; Through Jesus Christ our Lord. Amen.

The Grace, etc.

AT THE COMMUNION.

THE COLLECT.

ALMIGHTY and everlasting God, who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity, We beseech thee, that thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, Who livest and reignest, one God, world without end. Amen. (*Sarum.*)

O GOD, who by thy mighty power hast made all things of nothing ; who also (after other things set in order) didst appoint, that out of man (created after thine own image and similitude) woman should take her beginning ; And, knitting them together, didst teach that it should never be lawful to put asunder

those whom thou by matrimony hadst made one: O God, who hast consecrated the state of matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church; Look mercifully upon these thy servants [*or* thy servants *N.* and *M.*], That both *this* man may love his wife, according to thy word, (as Christ did love his spouse the Church, who gave himself for it, loving and cherishing it even as his own flesh), and also that *this* woman may be loving and amiable, faithful and obedient to her husband; and in all quietness, sobriety, and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom; Through Jesus Christ our Lord. Amen.

ADDITIONAL COLLECT,

if there be Children of the Marriage.

WE give thanks unto thee, O Lord, holy Father, Almighty everlasting God, who, in a gentle yoke of affection, and in an indissoluble bond of peace, hast in such wise knitted the holy marriage tie, that, for the multiplying of thine adopted children, a chaste fruitfulness should be guarded by the holy wedlock of thy redeemed. For by thy providence and grace thou, Lord, with wondrous wisdom dost ordain that what our natural birth provides for the furnishing of the world, our new birth should secure for the increase of thy holy Church, which is the body of him who liveth and reigneth with thee, in the unity of the Holy Ghost, now and for ever. Amen. (*Metz Missal, Preface, 'In Nuptiis.'*)

THE EPISTLE. Eph. v. 22. (*Rom.*)

WIVES, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water, by the Word; that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife; and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

THE GOSPEL. S. Matth. xix. 3.

THE Pharisees came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave unto his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

SECRET.

Sanctify our offering, we beseech thee, O Lord our God, most holy Trinity, by our invocation of thy holy Name: And make us, by the blessing of the Holy Ghost, to be ourselves a perfect spiritual sacrifice to thee; Who livest and reignest one God, world without end. Amen.

Be present, O Lord, to these our supplications; And this our offering which we make for thy wedded servants *N.* and *M.* do thou of thy loving-kindness graciously receive; Through Christ our Lord. Amen.

POST-COMMUNION.

O Lord our God, let our partaking of this sacrament, and our confession of thy holy and eternal Trinity and undivided Unity, avail to us for health both of body and soul; Who livest and

reignest, one God, world without end. Amen.

We beseech thee, Almighty God, to bless with thy tender love the ordinance of thine own merciful providence: And to keep in thy peace through a happy length of days those whom thou hast united in the holy bond; Through Jesus Christ our Lord. Amen.

FOR THE WEDDED PAIR.

O ETERNAL God, Creator, and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life, Send thy blessing upon these thy servants [*or* thy servants *N.* and *M.*] for whom we pray: That, as Isaac and Rebekah lived faithfully together, so they may surely perform and keep the vow and covenant betwixt them made, and may ever remain in perfect love and peace together, and live according to thy laws; Through Jesus Christ our Lord. Amen.

If there be Children.

O MERCIFUL Lord and heavenly Father, by whose gracious gift mankind is increased, We beseech thee, assist with thy blessing these two persons; That they may live together so long in godly love and honesty, that they may see their children christianly and virtuously brought up, to thy praise and honour; Through.

SEVENFOLD BENEDICTION.

GOD the Father, God the Son, God the Holy Ghost, bless, preserve and keep you. Amen.

The Lord mercifully with his favour look upon you; And so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. Amen.

The Lord pour upon you the riches of his grace; Sanctify and bless you; That ye may please him both in body and soul, and live together in holy love unto your lives' end. Amen.

The Lord bless your home and all that dwell therein; That they may abide in his peace and love, according to his holy will, to length of days. Amen.

The Lord, the keeper of Israel, keep you and yours in all your going out and coming in, and guard you by night and day; That you may ever be protected by his defence and help. Amen.

God bless your bodies and your souls; And give you the fulness of his blessing, as he did to Abraham, Isaac, and Jacob. Amen.

The hand of the Lord be over you: And may he send his holy angel to keep you all the days of your life. Amen.

The Father, Son, and Holy Spirit, Three in Persons, but One only in Being and in Name, bless you and keep you, now and evermore. Amen.

10. For a Sick Person.

OFFICE BEFORE THE COMMUNION.

Anthem.—Remember not, Lord, our iniquities, nor the iniquities of our forefathers.

Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious Blood, and be not angry with us for ever.

PSALM CXLIII.

Domine, exaudi.

HEAR my prayer, O Lord, and consider my desire: hearken unto me for thy truth and righteousness' sake.

And enter not into judgement with thy servant: for in thy sight shall no man living be justified.

For the enemy hath persecuted my soul; he hath smitten my life down to the ground: he hath laid me in the darkness, as the men that have been long dead.

Therefore is my spirit vexed within me: and my heart within me is desolate.

Yet do I remember the time past; I muse upon all thy works: yea, I exercise myself in the works of thy hands.

I stretch forth my hands unto thee: my soul gaspeth unto thee as a thirsty land.

Hear me, O Lord, and that soon, for my spirit waxeth faint: hide not thy face from me, lest I be like unto them that go down into the pit.

O let me hear thy loving-kindness betimes in the morning, for in thee is my trust : shew thou me the way that I should walk in, for I lift up my soul unto thee.

Deliver me, O Lord, from mine enemies : for I flee unto thee to hide me.

Teach me to do the thing that pleaseth thee, for thou art my God : let thy loving Spirit lead me forth into the land of righteousness.

Quicken me, O Lord, for thy Name's sake : and for thy righteousness' sake bring my soul out of trouble.

And of thy goodness slay mine enemies : and destroy all them that vex my soul ; for I am thy servant.

Glory be. (1549.)

Anthem.—Remember not.

[THE LESSON. 2 Cor. iv. 16. Though our outward man perish —— to v. 10, whether it be good or bad.

Or,

S. James v. 13. Is any among you afflicted —— to 16, availeth much.

Let us pray.]

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Our Father.

V. O Lord, save thy servant. *Which putteth* his *trust in thee.*

Send *him* help from thy holy place. *And evermore mightily defend* him.

Let the enemy have no advantage of *him. Nor the wicked approach to hurt* him.

Be unto *him*, O Lord, a strong tower. *From the face of* his *enemy.*

O Lord, hear our prayers. *And let our cry come unto thee.*

Let us pray.

O Lord, look down from heaven, behold, visit, and relieve thy servant *N.* or *M.* Look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety ; Through Jesus Christ our Lord. Amen.

Hear us, Almighty and most merciful God and Saviour ; extend thy accustomed goodness to thy servant who is grieved with sickness. Sanctify, we beseech thee, this thy fatherly correction to *him* ; that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance : That, if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear, and to thy glory : or else, give *him* grace so to take thy visitation, that, after this painful life ended, *he* may dwell with thee in life everlasting ; Through Jesus Christ our Lord. Amen.

[*If this Office be said in the presence of the sick person, and he desires to be anointed, then, after Confession and Absolution and the Prayer,* O most merciful God, *as directed in the Office for the Visitation of the Sick, shall the Priest anoint him upon the forehead or head only, making the sign of the Cross,* saying thus,

As with this visible oil thy body outwardly is anointed, so our heavenly Father, Almighty God, grant of his infinite goodness that thy soul outwardly may be anointed with the Holy Ghost, who is the Spirit of all strength, comfort, relief, and gladness : And vouchsafe, for his great mercy (if it be his blessed will), to restore unto thee thy bodily health and strength, to serve him ; and send thee relief of all thy pains, troubles, and diseases, both in body and mind. And howsoever his goodness (by his divine and unsearchable providence) shall dispose of thee, we his unworthy ministers and servants humbly beseech the eternal Majesty to do with thee according to the multitude of his innumerable mercies, and to pardon thee all thy sins and offences committed by all thy bodily senses, passions, and carnal affections ; Who also vouchsafe mercifully to grant unto thee ghostly strength, by his holy Spirit, to withstand and overcome all temptations and assaults of thine adversary, that in no wise he prevail against thee ; but that thou mayest have perfect victory and triumph against the devil, sin, and death ; Through Christ our Lord, who by his death hath overcome the prince of death, and, with the Father and the Holy Ghost, evermore liveth and reigneth God, world without end. Amen. (1549.)

PSALM XIII.

Usque quo, Domine?

HOW long wilt thou forget me, O Lord, for ever : how long wilt thou hide thy face from me?

How long shall I seek counsel in my soul, and be so vexed in my heart : how long shall mine enemies triumph over me?

Consider, and hear me, O Lord my God : lighten mine eyes, that I sleep not in death.

Lest mine enemy say, I have prevailed against him : for if I be cast down, they that trouble me will rejoice at it.

But my trust is in thy mercy : and my heart is joyful in thy salvation.

I will sing of the Lord, because he hath dealt so lovingly with me : yea, I will praise the Name of the Lord most Highest.

Glory be. (1549.)]

[*If there is time, the following Prayers for the Sick may be said :—*

Let us pray.

O Lord our God, who by thy holy Apostle Saint James hast spoken and said, Is any sick among you? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the Name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him, Help, we beseech thee, O Christ, our Redeemer, the infirmities of *this sick person* by the grace of thy Holy Spirit. Heal thou *his* wounds; forgive him *his* sins, drive far from *him* all pains of body and of mind, and mercifully give back to *him* full soundness of health both within and without, that being fully restored *he* may return to *his* former duties by the help of thy mercy; Who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. Amen. (*Rituale Romanum, in Unctione Infirmorum.*)

Let us pray.

Look graciously, we beseech thee, O Lord, on thy servant *N.* or *M.* who is worn out with weakness of body, and restore *his* life which thou hast given; That, cleansed by thy wholesome chastening, *he* may feel *him* self saved by thy healing power; Through Christ our Lord. Amen. (*The same.*)

Let us pray.

O Lord, holy Father, Almighty, everlasting God, who pourest the grace of thy benediction on the bodies of the sick, and preservest the work of thine own hand with thy manifold mercy and pity; Graciously give heed to our calling upon thy Name, deliver thy servant from *his* sickness, grant *him* soundness of health, raise *him* up with thy right hand, strengthen *him* with thy grace, defend *him* by thy power, and restore *him* to thy holy Church and to all the blessings *he* desires; Through Christ our Lord. Amen. (*The same*)].

AT THE COMMUNION.

THE COLLECT.

O LORD, look down from heaven, behold, visit, and relieve thy *servant*, for whom our prayers are desired. Look upon *him* with the eyes of thy mercy; Restore *him*, if it be thy good pleasure, to *his* former health; Sanctify this thy fatherly correction to *him*; Give *him* comfort and sure confidence in thee; Defend *him* from the assaults and fear of the enemy, and keep *him* in perpetual peace and safety; Through. (*Irish use, Occasional Prayers.*)

FOR A SICK CHILD.

O Almighty God, and merciful Father, to whom alone belong the issues of life and death, Look down from heaven, we humbly beseech thee, with the eyes of mercy upon the child *N.* or *M.* now lying upon the bed of sickness: Visit *him*, O Lord, with thy salvation; deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soul for thy mercies' sake: That, if it shall be thy pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation: Or else receive *him* into those heavenly habitations, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies' sake, in the

same thy Son our Lord Jesus Christ, who liveth and reigneth.

THE EPISTLE. 2 Cor. iv. 15.

ALL things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: nor for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight:) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgement seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

THE GOSPEL. St. Matth. ix. 35.

AND Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing every sickness and every disease among the people.

SECRET.

O God, by whose will the moments of our life run on, Accept our prayers and offering for thy servant *N.* or *M.*: That we who are alarmed because of *his* present danger may soon rejoice in *his* deliverance; Through. *G.*

POST-COMMUNION.

O God, man's only refuge in his weakness, Shew forth thy saving power on our sick *brother*; That by the help of thy mercy *he* may be restored in health and safety to thy holy Church; Through. *G.*

And thou, Saviour, who when about to ascend into the heavens didst leave thy peace to thy disciples, Pour, we beseech thee, thy peace into *his* heart; That, being fulfilled with the abundant sweetness of thy presence, through the grace of thy Holy Ghost, *he* may bear with patience those pains of body which are the chastisement of *his* sins, remembering how thou for us sinners didst endure the torment of the Cross; For thy most tender love, good Lord. Amen. *M.*

11. For a Dying Person.

THE COLLECT.

O FATHER of mercies, and God of all comfort, our only help in time of need, We fly unto thee for succour in behalf of this thy servant, now lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and Holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and steadfast faith in thy Son Jesus; that *his* sins may be done away by thy mercy and *his* pardon sealed in heaven, before *he* go hence, and be no more seen.

So fit and prepare *him*, we beseech thee, against the hour of death, that after *his* departure hence in peace, and in thy favour, *his* soul may be received into thine everlasting kingdom: Through the merits and mediation of Jesus Christ, thine only Son, our Lord and Saviour. Amen.

THE EPISTLE. 2 Cor. iv. 15.
(*As above, for a Sick Person.*)

THE GOSPEL. S. John xi. 25.

JESUS said unto Martha, I am the Resurrection and the Life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

SECRET.

Assist us mercifully, O Lord, in these our supplications: And graciously accept the one offering of thy spotless Son, which we plead before thee on behalf of thy servant *N.* or *M.*, who seeketh of thee help and salvation not of body but of soul: Grant *him*, we beseech thee, forgiveness of all *his* sins, that, through this sacrifice which we present before thee, *his* soul, being received by thy holy angels, may safely attain unto thy Kingdom and glory; Through Jesus Christ our Lord. Amen.

POST-COMMUNION.

We yield thee thanks, O Lord, for that thou hast refreshed us by thy health-giving sacraments, whereby thou art wont to satisfy the souls of them that trust in thee: And, in full reliance on thy mercy, we humbly and devoutly pray, That thou wouldest vouchsafe to have mercy on thy servant *N.* or *M.*; That the enemy may not prevail against *him* in the hour of *his* departure, but that *he* may have a safe passage unto life; Through Jesus Christ our Lord. Amen.

12. After a Death, or on the Anniversary of Death, or Burial.

OFFICE BEFORE THE COMMUNION.

Opening Sentences. I am the Resurrection and the Life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. *St. John* xi. 25, 26.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. *Job* xix. 25, 26, 27.

We brought nothing into this world, and it is certain we can carry nothing out: The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord. 1 *Tim.* vi. 7. *Job* i. 21.

Anthem. In the midst of life we are in death: Of whom may we seek for succour but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; Shut not thy merciful ears to our prayer, but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death to fall from thee.

Then the following Psalms from the Burial Service of 1549, *with* Glory be to the Father.

PSALM CXVI.

Dilexi, quoniam.

I AM well pleased: that the Lord hath heard the voice of my prayer: That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The snares of death compassed me round about: and the pains of hell gat hold upon me.

I shall find trouble and heaviness, and I will call upon the Name of the Lord: O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous: yea, our God is merciful.

The Lord preserveth the simple: I was in misery, and he helped me.

Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

And why? thou hast delivered my

soul from death : mine eyes from tears, and my feet from falling.

I will walk before the Lord : in the land of the living.

I believed, and therefore will I speak ; but I was sore troubled : I said in my haste, All men are liars.

What reward shall I give unto the Lord : for all the benefits that he hath done unto me ?

I will receive the cup of salvation : and call upon the Name of the Lord.

I will pay my vows now in the presence of all his people : right dear in the sight of the Lord is the death of his saints.

Behold, O Lord, how that I am thy servant : I am thy servant, and the son of thine handmaid ; thou hast broken my bonds in sunder.

I will offer to thee the sacrifice of thanksgiving : and will call upon the Name of the Lord.

I will pay my vows unto the Lord, in the sight of all his people : in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

Psalm CXXXIX.

Domine, probasti.

O LORD, thou hast searched me out, and known me : thou knowest my down-sitting, and mine up-rising ; thou understandest my thoughts long before.

Thou art about my path, and about my bed : and spiest out all my ways.

For lo, there is not a word in my tongue : but thou, O Lord, knowest it altogether.

Thou hast fashioned me behind and before : and laid thine hand upon me.

Such knowledge is too wonderful and excellent for me : I cannot attain unto it.

Whither shall I go then from thy Spirit : or whither shall I go then from thy presence ?

If I climb up into heaven, thou art there : if I go down to hell, thou art there also.

If I take the wings of the morning : and remain in the uttermost parts of the sea ;

Even there also shall thy hand lead me : and thy right hand shall hold me.

If I say, Peradventure the darkness shall cover me : then shall my night be turned to day.

Yea, the darkness is no darkness with thee, but the night is as clear as the day : the darkness and light to thee are both alike.

For my reins are thine : thou hast covered me in my mother's womb.

I will give thanks unto thee, for I am fearfully and wonderfully made : marvellous are thy works, and that my soul knoweth right well.

My bones are not hid from thee : though I be made secretly, and fashioned beneath in the earth.

Thine eyes did see my substance, yet being imperfect : and in thy book were all my members written ;

Which day by day were fashioned : when as yet there was none of them.

How dear are thy counsels unto me, O God : O how great is the sum of them !

If I tell them, they are more in number than the sand : when I wake up I am present with thee.

Wilt thou not slay the wicked, O God : depart from me, ye blood-thirsty men.

For they speak unrighteously against thee : and thine enemies take thy Name in vain.

Do not I hate them, O Lord, that hate thee : and am not I grieved with those that rise up against thee ?

Yea, I hate them right sore : even as though they were mine enemies.

Try me, O God, and seek the ground of my heart : prove me, and examine my thoughts.

Look well if there be any way of wickedness in me : and lead me in the way everlasting.

Psalm CXLVI.

Lauda, anima mea.

PRAISE the Lord, O my soul ; while I live will I praise the Lord : yea, as long as I have any being, I will sing praises unto my God.

O put not your trust in princes, nor in any child of man : for there is no help in them.

For when the breath of man goeth forth he shall turn again to his earth : and then all his thoughts perish.

Blessed is he that hath the God of Jacob for his help : and whose hope is in the Lord his God ;

Who made heaven and earth, the sea, and all that therein is : who keepeth his promise for ever ;

Who helpeth them to right that suffer wrong : who feedeth the hungry.

The Lord looseth men out of prison : the Lord giveth sight to the blind.

The Lord helpeth them that are fallen : the Lord careth for the righteous.

The Lord careth for the strangers ; he defendeth the fatherless and widow : as for the way of the ungodly, he turneth it upside down.

The Lord thy God, O Sion, shall be King for evermore : and throughout all generations.

THE LESSON. 1 Cor. xv. 20.

After the Lesson.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Our Father.

Enter not into judgement with thy servant, O Lord. *For in thy sight shall no man living be justified.*

From the gates of hell. *Deliver our souls, O Lord.*

I believe verily to see the goodness of the Lord. *In the land of the living.*

O Lord, hear our prayer. *And let our cry come unto thee.*

Let us pray.

ALMIGHTY God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful after they are delivered from the burden of the flesh, are in joy and felicity, We give thee hearty thanks, for that it hath pleased thee to deliver our *brother N. or M.* out of the miseries of this sinful world ; Beseeching thee that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom ; That we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory ; Through Jesus Christ our Lord. Amen.

The grace of our Lord.

AT THE COMMUNION.

FOR THE INTROIT.

PSALM XLII.

Quemadmodum.

LIKE as the hart desireth the water-brooks : so longeth my soul after thee, O God.

My soul is athirst for God, yea, even for the living God : when shall I come to appear before the presence of God ?

My tears have been my meat day and night : while they daily say unto me, Where is now thy God ?

Now when I think thereupon, I pour out my heart by myself : for I went with the multitude, and brought them forth into the house of God ;

In the voice of praise and thanksgiving : among such as keep holy-day.

Why art thou so full of heaviness, O my soul : and why art thou so disquieted within me ?

Put thy trust in God : for I will yet give him thanks for the help of his countenance.

My God, my soul is vexed within me : therefore will I remember thee concerning the land of Jordon, and the little hill of Hermon.

One deep calleth another, because of the noise of the water-pipes : all thy waves and storms are gone over me.

The Lord hath granted his loving-kindness in the day-time : and in the night-season did I sing of him, and made my prayer unto the God of my life.

I will say unto the God of my strength, Why hast thou forgotten me : why go I thus heavily, while the enemy oppresseth me ?

My bones are smitten asunder as with a sword : while mine enemies that trouble me cast me in the teeth ;

Namely, while they say daily unto me : Where is now thy God ?

Why art thou so vexed, O my soul : and why art thou so disquieted within me ?

O put thy trust in God : for I will yet thank him, which is the help of my countenance, and my God.

Glory be to the Father.

THE COLLECT.

O MERCIFUL God, the Father of our Lord Jesus Christ, who is the resurrection and the life, in whom whosoever believeth shall live, though he

die; and whosoever liveth, and believeth in him, shall not die eternally; who also hath taught us, by his holy Apostle Saint Paul, not to be sorry, as men without hope, for them that sleep in him; We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; That, when we shall depart this life, we may rest in him, as our hope in our *brother N.* or *M.* doth rest; And that, at the general resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing, which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world: Grant this, we beseech thee, O merciful Father; Through Jesus Christ, our Mediator and Redeemer. Amen.

THE EPISTLE. 1 Thess. iv. 13. (1549.)

I WOULD not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

THE GOSPEL. St. John vi. 37.

Jesus said: All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

Next before Glory be to God on high.

ALMIGHTY God, we give thee hearty thanks for thy servant *N.*, whom thou hast delivered from the miseries of this sinful world, from the body of death, and from all temptation; and, as we trust, hast brought *his* soul, which *he* committed into thy holy hands, into sure consolation and rest. Grant, we beseech thee, that at the day of Judgement *his* soul, and all the souls of thy elect departed out of this life, may with us and we with them fully receive thy promises, and be made perfect altogether through the glorious resurrection of thy Son Jesus Christ our Lord. Amen. (1549.*)

We commend into thy hands of mercy, most merciful Father, the soul of our *brother* departed; beseeching thine infinite goodness to give us grace to live in thy fear and love, and to die in thy favour; that when the Judgement shall come, which thou hast committed to thy well-beloved Son, both this our *brother* and we may be found acceptable in thy sight; Through. (1549.)

After the Communion Service may be said,

O God, whose nature and property is ever to have mercy and to forgive, we humbly beseech thee for the soul of thy servant [*or* handmaid] *N.* whom thou hast bidden to depart out of this world; That thou wouldest not deliver it into the hand of the enemy, nor forget it for evermore, but wouldest command it to be received by thy holy angels, and to be conducted unto the land of the living: And forasmuch as *he* hath believed and hoped in thee, grant *him* to rejoice in the company of thy saints; Through.

THANKSGIVING FOR THE HOPE OF THE RESURRECTION.

We give thanks unto thee, O Lord, holy Father, Almighty, everlasting God, for Jesus Christ our Lord, in whom thou hast so granted unto us the hope of a

blessed resurrection that, while our natural heart is saddened by the certainty of death, our faith is consoled by thy promise of our future immortality. For the life of thy faithful ones, O Lord, is changed, not ended; And we know that, if our earthly house of this tabernacle is dissolved, we have a building of God, an house not made with hands, eternal in the heavens; Through the same Jesus Christ our Lord. Amen. (*Metz Missal, Preface 'pro Defunctis.'*)

For other prayers for the Departed see the next following service of 'Commemoration of the Faithful Departed,' and the close of the next section, viz., 'Prayers for Various Objects and Occasions.'

13. Commemoration of the Faithful Departed.

THE COLLECT.

O ALMIGHTY God, who hast knit together thine elect in one communion and fellowship in the mystical body of thy Son Christ our Lord, Grant us grace so to follow thy blessed saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee; Through.

THE EPISTLE. Heb. xii. 22.

YE are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

THE GOSPEL. St. John vi. 37.

Jesus said: All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. The Jews then murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

Next before Glory be to God on high.

ALMIGHTY God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity, We give thee hearty thanks for all those thy servants and handmaidens, our brethren and sisters, whom it hath pleased thee to deliver out of the miseries of this sinful world : Beseeching thee, that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect and to hasten thy kingdom ; That we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory ; Through.

SECRET.

Be merciful, we beseech thee, O Lord, to the souls of thy servants and handmaids, for whom we plead before thee the One and Only prevailing Sacrifice of thy spotless Son our Lord : And, of thy pity, grant that they who have departed out of this world in the confession of thy Name may be added to the number of thy saints ; Through the merits of the same thy Son Jesus Christ our Lord. Amen.

POST-COMMUNION.

Almighty and merciful God, the only salvation of mankind, we entreat thee of thy clemency to grant that our brethren and sisters who have departed out of this world may attain unto the fellowship of everlasting blessedness ; Through. (*Sarum.**)

Lord, lend thine ears unto our prayers, wherein we devoutly call upon thy mercy, That thou wouldest bestow the souls of thy servants, which thou hast commanded to depart from this world, in the country of peace and light, and cause them to be made partners with thy saints ; Through. (*Queen Elizabeth's Primer*, 1559,* *from Sarum.*)

V. God is not the God of the dead, but of the living. *For all live unto him.*

For whether we live, we live unto the Lord, and whether we die, we die unto the Lord. *Whether we live therefore or die, we are the Lord's.*

For to this end Christ both died and rose and revived. *That he might be Lord both of the dead and living.*

Prayer. We commend unto thy mercy, O Lord, all thy servants and handmaids, our brethren and sisters in the blessed Communion of Saints, which are departed hence from us with the sign of faith, and now do rest in the sleep of peace ; [especially the Founders and Benefactors of this Church and Parish, the former *Rectors* or (*Vicars*) and all who are buried here ; Also our own dear ones —— and all who have done us good] ; Grant unto them, we beseech thee, thy mercy and everlasting peace ; And that, at the day of the general resurrection, we and all they which be of the mystical body of thy Son, being perfectly conformed to his image, may be glorified together with him in the redemption of our body ; Through the same thy Son Jesus Christ our Lord, who liveth. (*Canon of* 1549, *and Romans* viii.)

Or this ;—

Almighty Creator and Father, the Living God, the Saviour of all men, and God of the spirits of all flesh, we commend unto thy loving mercy the souls of all thy faithful departed ; [especially ——] ; Unto whom, with all that are asleep in Christ, do thou, of thy mercy, grant peace, rest, and refreshment in thy joy, and a speedy resurrection unto eternal life ; Through Jesus Christ our Lord. Amen. *P. G. M.*

For other Prayers for the Departed, see the next preceding Service, 'After a Death,' etc., and the close of the next Session, viz., 'Prayers for Various Objects and Occasions.'

Prayers for various Objects and Occasions

CHIEFLY FROM THE 'MEMORIÆ COMMUNES' OF THE ANCIENT ENGLISH USE OF SARUM

1. *For the whole Church.*
2. *When the Church is assaulted and oppressed.*
3. *Against those who attack the Church.*
4. *For Christians subjected to Infidel Rulers.*
5. *For Church Councils and Synods.*
6. *During the Vacancy of an Episcopal See.*
7. *During the Vacancy of a Parish.*
8. *For the Union of all Christian People.*
9. *For the Bishop of the Diocese.*
10. *For the Parish Priest.*
11. *For those about to be Confirmed.*
12. *For preserving Concord in a Congregation.*
13. *For our devout Friends.*
14. *For the Welfare of a Friend.*
15. *On behalf of Penitents.*
16. *For a Parochial Mission.*
17. *For Persons going a Journey.*
18. *For those at Sea.*
19. *For our Benefactors.*
20. *For a Friend about to be Ordained.*
21. *To ask the Grace of the Holy Ghost.*
22. *For the Gift of the Holy Ghost.*
23. *For the Inspiration of the Divine Wisdom.*
24. *For Peace.*
25. *For the grace of Continence and Chastity.*
26. *For the grace of Humility.*
27. *For the grace of Patience.*
28. *For the grace of Love.*
29. *For grace to Die well.*
30. *In Trouble of Heart.*
31. *For Forgiveness of Sins.*
32. *Against Evil Thoughts.*
33. *For true Contrition and Tears.*
34. *In time of War.*
35. *In time of Pestilence.*
36. *In time of Disease attacking Animals or Fruits of the Earth.*
37. *After the Death of a Friend.*
38. *For a Departed Friend.*
39. *On the Anniversary of the Death of a Friend.*
40. *For Bishops departed.*
41. *For a Priest departed.*
42. *For Parents departed.*
43. *In Commemoration of Founders and Benefactors.*

NOTE.—*Those of the following Prayers which are called 'Collects' may be said either as part of the Preparation before Celebrating, or after the Post-communion, or after the Collects in the Thanksgiving after Celebrating.*

Prayers for various Objects and Occasions,

CHIEFLY FROM THE 'MEMORIÆ COMMUNES' OF THE ANCIENT ENGLISH USE OF SARUM.

1. FOR THE WHOLE CHURCH.

COLLECT.

O Lord, we beseech thee mercifully to hear the prayers of thy Church; That we being delivered from all errors and adversities may joyfully serve thee in all godly quietness: And grant us thy peace all the days of our life; Through. *L. Gr.*

SECRET.

Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified, Receive our supplications and prayers which we offer before thee for all estates of men in thy Holy Church; That every member of the same in his vocation and ministry may truly and godly serve thee; Through. In the unity of the same. *G. Gr., S. P.*

POST-COMMUNION.

Keep, we beseech thee, O Lord, thy Church, with thy perpetual mercy: And because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation; Through.

O Lord, we beseech thee, let thy continual pity cleanse and defend thy Church: And, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness; Through.

Lord, we beseech thee to keep thy household the Church in continual godliness; That through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name; Through.

Grant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; Through.

2. WHEN THE CHURCH IS ASSAULTED AND OPPRESSED.

COLLECT.

Crush, we beseech thee, O Lord, the pride of our enemies, and lay them low by the might of thy right hand; That iniquity may not prevail over righteousness, but falsehood may ever be subdued before the truth; Through. *G. S.*

SECRET.

Grant, Lord, we beseech thee, that by the virtue of this mystery we may both be cleansed from our secret faults, and also be delivered from the snares of our enemies; Through. *G. S.*

POST-COMMUNION.

Let the holy partaking of thy mystery cleanse us, we beseech thee, O Lord; and convey to us alike forgiveness and defence; Through. *G. S.*

3. AGAINST THOSE WHO ATTACK THE CHURCH.

COLLECT.

Grant, we beseech thee, Almighty and most merciful God, that all who attack and spoil thy Sanctuary may by thy speedy visitation be corrected; Through.

SECRET.

We offer before thee, O Lord, the sacrifice of propitiation and of praise: And ask of thee, that thou wouldest have pity on and wouldest correct those whom the enemy by his persuasion has induced to attack thy sanctuary; Through.

POST-COMMUNION.

O Lord, we beseech thee, favourably hear our prayers; That, of thine accustomed ready mercy, thou wouldest not delay to bring to an end the assaults of the enemies of thy Holy Church; Through.

4. FOR CHRISTIANS SUBJECTED TO INFIDEL RULERS.

COLLECT.

O Everlasting Trinity, one God, to whose power it belongs to humble the mighty and to uplift the weak, We humbly entreat thy clemency, that thou wouldest vouchsafe thy help to thy whole Church throughout the world. And as thou didst deliver the children of Israel from the hands of the Egyptians, so deliver thy Christian people everywhere from the oppression of unbelievers. Let thy Church and Kingdom be everywhere extended, and all unbelievers brought to the knowledge of the Faith; That the Christians may rejoice in the extension of thy heritage, and all thy whole Catholic Church may be glad in the sure protection of thy strong right hand; Who livest and reignest one God, world without end. Amen.

SECRET.

Almighty, everlasting God, accept, we beseech thee, our unworthy prayers, and give heed to that which amid our holy offerings we ask for: And as thou wast graciously present with Moses and Aaron in Egypt, so vouchsafe to be with us, and with all thy Christian people, and deliver them everywhere from the yoke of the oppressor; Through.

POST-COMMUNION.

Grant, we beseech thee, O Lord, that we whom thou hast satisfied with thy gift, may be cleansed from our secret faults, and delivered from all the snares of our enemies, that we may evermore rejoice in the comfort of thy ready help; Through.

5. FOR CHURCH COUNCILS AND SYNODS, AND DURING THE SESSION OF CONVOCATION.

COLLECT.

O Almighty and everlasting God, Who hast given the Comforter to thy Church that he should abide with it for ever: Pour forth the blessing of thy Spirit on our Prelates and Pastors now assembled in thy Name. Defend their hearts from all hindrances of this world, and from all earthly feeling. Grant them abundantly stedfastness of faith, purity of love, sincere desire of peace, and firmness of authority; That they, by the help of thy Son Jesus Christ, may both rule thy flock committed to their care according to thy will, and may also, together with their people, receive from him, the Great Shepherd and Bishop of us all, the rewards which are promised to thy Saints; Through the same. In the Unity of the same. *Gr.*

SECRET.

O Lord, we beseech thee, may the Comforter who proceedeth from thee enlighten the minds of thy servants our Prelates and Pastors, and lead them as thy Son hath promised into all truth; Through the same. Who liveth. In the Unity of the same. *G.*

POST-COMMUNION.

God, who didst teach the hearts of thy faithful people by the sending to them the light of thy Holy Spirit: Grant to thy servants in Synod assembled by the same Spirit to have a right judgement in all things, and evermore to rejoice in His holy comfort; Through. Who liveth. In the Unity of the same. *Gr.*

FOR THE AMERICAN CHURCH CONVENTION.

Almighty and everlasting God, who by thy Holy Spirit didst preside in the Councils of the blessed Apostles, and hast promised, through thy Son Jesus Christ, to be with thy Church to the end of the world; We beseech thee to

be present with the Council of thy Church [here] [now] assembled in thy Name and presence. Save them from all error, ignorance, pride, and prejudice; and of thy great mercy vouchsafe, we beseech thee, so to direct, sanctify, and govern [us] [them] in [our] [their] present work, by the mighty power of the Holy Ghost, that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down of the kingdom of Satan, sin, and death; till at length the whole of thy dispersed sheep, being gathered into one fold, shall become partakers of everlasting life; Through the merits and death of Jesus Christ our Saviour. Amen. (*Appointed to be used at the Meetings of the Convention of the Church in the United States of America.*)

FOR THE LAMBETH CONFERENCE.

O Lord God Almighty, the Father of lights and the sole Fountain of all wisdom, Have mercy, we humbly beseech thee, on thy holy servants the Bishops now gathered together in thy Name; And grant that thy Holy Spirit may guide them into all truth, and to a right judgement in all things; That they may both think and do whatsoever shall tend most to thy glory and the good of thy Church: That so the one true Catholic and Apostolic Faith once delivered to the saints may be stedfastly maintained; and thy holy Church Universal, being strengthened, united, and enlarged, may everywhere joyfully serve thee in all godly quietness and liberty; Through Jesus Christ our Lord. Amen. (*From Prayer issued for the Lambeth Conference in* 1867.)

6. DURING THE VACANCY OF AN EPISCOPAL SEE.

COLLECT.

Grant, we beseech thee, Almighty God, that thy Church, being alway preserved from false Apostles, may be ordered and guided by faithful and true pastors; Through. (*Coll. S. Matthias.*)

SECRET.

O Lord, with humble supplications we entreat thee of thy boundless pity to grant to thy Church in the diocese of *N.* such an High Priest as shall always be both acceptable unto thee for his pious care of thy flock, and also held in reverence of thy people for his wholesome rule, for the glory of thy holy Name; Through. *R.*

POST-COMMUNION.

O Lord, we beseech thee, let thine abundant mercy grant us the joy of seeing such a Bishop presiding over thy Church of *N.* as shall be acceptable to thy Majesty, and also by his virtues shall edify thy people, and profit them both by his word and his example; Through. *R.**

7. DURING THE VACANCY OF THE INCUMBENCY OR ASSISTANT-CURACY OF A PARISH.

Grant to thy Church, O Lord, we beseech thee, and especially to thy Church in the parish of *N.*, such Presbyters as shall, for their dutiful devotion to their flock, be always pleasing unto thee and always held in due honour by thy people; Through. *R.*

8. FOR THE UNION OF ALL CHRISTIAN PEOPLE.

COLLECT.

O God, who correctest what is wrong, and gatherest together what is scattered, and keepest together that which thou hast gathered, Mercifully pour forth, we beseech thee, the grace of union on all Christian people; That they all may forsake division, and, uniting themselves to the true pastors of thy Church, may be enabled worthily to serve thee; Through. *R.*

SECRET.

Sanctify, O Lord, the gifts we offer who pray for the union of all Christian people: And grant to us the blessings of unity and peace in thy holy Church; Through. *R.*

POST-COMMUNION.

Grant, we beseech thee, O Lord, that like as this thy holy Communion of which we have partaken is the sign of

the inward union of thy faithful ones in thee, so it may tend to bring about an outward unity also in thy holy Church; Through. *R.*

FOR THE REUNION OF THE CHURCH.

O Lord Jesu Christ, who saidst to thine Apostles, Peace I leave with you, my peace I give unto you, Regard not our sins, but the faith of thy Church; and vouchsafe to grant unto it peace and unity according to thy will; Who livest and reignest God, world without end. Amen. (*Roman Canon.*)

O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head Corner-Stone, Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; Through Jesus Christ our Lord. Amen.

FOR UNITY AMONG ENGLISH-SPEAKING CHRISTIANS.

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that, as there is but one body, and one Spirit, and one hope of our calling, one Lord, one faith, one baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee; Through Jesus Christ our Lord. Amen.

9. FOR THE BISHOP OF THE DIOCESE.

COLLECT.

Grant, we beseech thee, O Lord, to thy servant *N.* our Bishop, that both by preaching and practising such things as be rightful, he may by the example of good works instruct the souls of thy people committed to his charge, and may receive the wages of an everlasting reward from thee, the most merciful Chief Shepherd of our souls; Who livest.

SECRET.

O Lord, we beseech thee, favourably accept our gifts: And of thy gracious mercy evermore protect thy servant *N.* our Bishop and the flock committed to his charge; Through.

POST-COMMUNION.

Let this Communion, O Lord, cleanse us from sin: And do thou of thy gracious mercy preserve thy servant *N.* our Bishop, and keep him safe from all adversities; That being delivered from the snares of all enemies, visible and invisible, he may serve thee with a devout mind; Through.

10. ON BEHALF OF A PARISH PRIEST.

COLLECT.

O God, the Pastor and Guide of all thy people, look favourably on thy servant *N.* whom thou hast willed to preside as pastor over thy Church: Grant, we beseech thee, that both by word and by example he may profit those over whom he is set, and together with his flock may attain eternal life; Through.

SECRET.

Be favourable to us, O Lord, we beseech thee, through the gifts we offer: And guide with thy continual protection thy servant *N.* whom thou hast willed to be the pastor of thy people; Through.

POST-COMMUNION.

Let our reception of this divine sacrament protect us, we beseech thee, O Lord: And let it ever be a means of safety and defence to thy servant *N.* whom thou hast willed to be the pastor of thy Church, as well as to the flock committed to his charge; Through.

11. FOR THOSE ABOUT TO BE CONFIRMED.

Almighty God, our heavenly Father, who madest us thine own children in holy baptism, We humbly beseech thee to have mercy on all those, especially of this parish and neighbourhood, who are

now preparing for the solemn ordinance of Confirmation: Grant that, through prayer and the laying on of the hands of thy servants the Bishops, they may receive abundantly the gift of the Holy Ghost; That so they may faithfully perform and keep the vows they then take upon themselves; and fighting manfully against sin, the world, and the devil, may continue his faithful soldiers and servants unto their life's end; Through the same thy Son Jesus Christ our Lord. Amen. *P. G. M.*

12. FOR PRESERVING CONCORD IN A CONGREGATION.

COLLECT.

O God, the bestower of peace and the lover of charity, grant to us thy servants true concord according to thy will; That we may be delivered from all the temptations which assail us; Through. *G.*

SECRET.

O Lord, we beseech thee mercifully to accept our offerings: And grant, that we who pray to be absolved from our own sins may not be harassed by the sins of others; Through. *G.*

POST-COMMUNION.

Pour into us, O Lord, the Spirit of thy love: And as thou hast fed us with that one bread from heaven, so of thy mercy make us of one mind; Through. *L.*

13. FOR OUR DEVOUT FRIENDS.

COLLECT.

O God, who by the grace of thy Holy Spirit dost pour the gift of love into the hearts of thy faithful people: Grant to thy servants and to thy handmaids —, for whom we entreat thy mercy, health both of soul and body; That they may love thee with all their strength, and may perform with unreserved affection the things that are well-pleasing unto thee; Through. In the Unity of the same. *Gr.*

SECRET.

Have mercy, O Lord, we beseech thee, on thy servants and thy handmaids, for whom we offer before thy Divine Majesty this sacrifice of praise; That they may obtain the grace of thy heavenly blessing, and may attain hereafter to the glory of everlasting beatitude; Through. *Gr.*

POST-COMMUNION.

Tasting thy divine mysteries, we beseech thee, O Lord, that these healthful means of grace may be profitable to the peace and prosperity of those for the love of whom we have presented these things before thy Divine Majesty; Through. *Gr.*

14. FOR THE WELFARE OF A FRIEND.

COLLECT.

Almighty, everlasting God, have mercy on thy servant *N.* or *M.*, and direct *him* according to thy gracious favour in the way of everlasting salvation; That of thy gift *he* may desire such things as please thee, and with all *his* strength perform the same. And forasmuch as *he* trusteth in thy mercy, vouchsafe, O Lord, graciously to assist *him* with thy heavenly help, and to keep *him* continually under thy protection; That *he* may ever diligently serve thee, and by no temptations be separated from thee; Through. *Gr.*

SECRET.

O Lord, I beseech thee, let the oblation which I humbly present before thy Majesty be profitable to the welfare of thy servant *N.* or *M.*; That by thy providence *his* life may evermore be guided between prosperity and adversity; Through. *Gr.*

POST-COMMUNION.

Receiving, O Lord, the sacraments of everlasting salvation, I humbly entreat thy mercy; That through them thou wouldest protect thy servant *N.* or *M.* from all adversity; Through. *Gr.*

15. ON BEHALF OF PENITENTS.

COLLECT

Almighty, everlasting God, of thy pity forgive to thy servant *N.* or *M.* the sins which *he* humbly confesseth unto thee; That the guiltiness of *his* conscience may not avail more for *his*

punishment than the free forgiveness of thy mercy to *his* pardon; Through. *G.*

SECRET.

Grant, we beseech thee, Almighty and merciful God, that the saving sacrifice and offering of thy Son, which we plead before thee, may both deliver thy servant *N.* or *M.* from guilt and condemnation, and also defend *him* from all adversity; Through.

POST-COMMUNION.

Almighty and merciful God, who willest rather to amend than to destroy every penitent soul that confesseth its sins unto thee, look favourably on thy servant *N.* or *M.* for whom we seek thy mercy; Turn from *him* thy wrath and indignation, and forgive *him* all *his* sins; Through.

16. FOR A PAROCHIAL MISSION.

Almighty and everlasting God, Father of mercies, and God of the spirits of all flesh, who willest not the death of a sinner, but rather that he should be converted and live, Pour down, we beseech thee, thine abundant blessing on the endeavours of thy holy Church to draw the hearts of men to thee, who madest us for thine own self. Give the quickening grace of thy Holy Spirit alike to those who speak and to those who hear. Increase the faith and zeal of all thy believing people. Give the grace of true repentance to all who are living without thee: And mercifully knit the hearts of all in closer love to thee and to each other; Through Jesus Christ thy blessed Son our Lord. Amen. *P. G. M.*

17. FOR PERSONS GOING A JOURNEY.

COLLECT.

Assist us mercifully, O Lord, in these our supplications, and dispose the way of thy servants towards the attainment of everlasting salvation; That among all the changes and chances of their journey, as well as of their whole life, they may ever be defended by thy most gracious and ready help; Through. *G.*

SECRET.

Be favourable, O Lord, to us in these our supplications, and graciously accept these offerings which we present before thee for thy servants *N.* or *M.*: Humbly praying that thy favour may go both with them and before them to guide and to accompany their journey; That we may rejoice in their safe performance of the same under thy merciful protecting care; Through. *G.*

POST-COMMUNION.

O Lord, we beseech thee, let the sacraments of the heavenly mystery of which they have partaken avail to the good success of thy servants in their journeys, and safely bring them through to every blessing; Through.

The Peace and Blessing of the general Congregation being said, the following may also be added privately for those about to travel.

V. The Lord be with you.
R. And with thy spirit.

Let us pray.

PRAYER.

O God, of infinite majesty and mercy, whom neither distance of place nor length of time can separate from those whom thou defendest, Mercifully assist thy servants, and thy handmaids *N.* and *M.* who put *their* trust in thee; and vouchsafe to be *their* guide and *their* companion through the way by which *they* are about to go. Let no misfortune harm *them*, no difficulty hinder *them*: Let everything be favourable and prosperous for *them*; That whatsoever *they* shall rightly and lawfully desire, *they* may speedily and effectually obtain; Through. *G.*

BLESSING.

The Almighty and everlasting God, who is the way, the truth, and the life, dispose *your* journey according to the good pleasure of his will. Amen.

The Lord send his holy angel to be *your* guide and guardian in the same. Amen.

The Lord both take *you* through in peace to the place where *you* would be, and bring *you* back again in safety. Amen.

✠ In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

18. FOR THOSE AT SEA.

COLLECT.

O God, who broughtest our fathers through the Red Sea, and didst carry them across through the great waters, We, singing the praises of thy Name, do humbly entreat thee, That thou wouldest ward off all danger from thy servants on their voyage, and wouldest bring them with quiet course to the haven where they would be; Through.

SECRET.

Accept, we beseech thee, O Lord, the prayers of thy people, together with the oblations they present: And graciously defend from all adversities thy servants who in thy Name are travelling by sea; Through.

POST-COMMUNION.

Sanctified by the divine mystery, we humbly entreat thy Majesty, O Lord: That thou wouldest graciously protect from all dangers thy servants who trust in thee now travelling by sea, and save them from all dangers, even as through the wood of the holy cross thou savedst all the world; Through.

FOR A PERSON, OR PERSONS, GOING TO SEA.

O eternal God, who alone spreadest out the heavens, and rulest the raging of the sea, We commend to thy almighty protection thy *servant*, for whose preservation on the great deep our prayers are desired. Guard *him*, we beseech thee, from the dangers of the sea, from sickness, from the violence of enemies, and from every evil to which *he* may be exposed. Conduct *him* in safety to the haven where he would be, with a grateful sense of thy mercies; Through Jesus Christ our Lord. Amen. (*American Prayer-Book, Occasional Prayers.*)

19. FOR OUR BENEFACTORS.

COLLECT.

Extend, O Lord, from heaven the help of thy right hand to thy servants [*or* handmaids] our benefactors *N.* and *M.*; That they may seek thee with their whole heart, and what they rightly ask for they may obtain effectually; Through. *G.*

SECRET.

Be favourable, O Lord, to these our supplications, and graciously accept these oblations which we present before thee for the welfare of our benefactors: And that the prayer of none may be in vain, nor the request unavailing, grant, we beseech thee, that what we ask faithfully, we may obtain effectually; Through. *G.*

POST-COMMUNION.

Grant, we beseech thee, O Lord, to thy servants [*or* handmaids] *N.* or *M.* stedfastness in thy faith, and sincere devotion unto thee; That they being confirmed in the heavenly grace of love may by no temptations be torn from their perfectness therein; Through. *G.*

20. FOR A FRIEND ABOUT TO BE ORDAINED

COLLECT.

O Lord, holy Father, Almighty, everlasting God, bless thou thy servant *N.* whom thou hast vouchsafed to choose for the duty of a Deacon, [*or* a Priest, *or* a Bishop:] That he, through the help of our Lord Jesus Christ, may faithfully serve in thy sight, and obtain the rewards ordained beforehand for thy saints; Through the same. Who liveth. *Gr.*

SECRET.

Hear us, we beseech thee, O Lord our God, and pour forth upon thy servant the blessing of thy Holy Ghost, and grace to strengthen him for the office of a Deacon, [*or* Priest, *or* Bishop:] That the beauty of all righteousness may shine forth in him; And also that he may render a good account of the stewardship intrusted to him, and may attain the rewards of everlasting blessedness; Through. Who liveth. In the Unity of the same. *L.*

POST-COMMUNION.

1. *For a Deacon.* Look mercifully, O Lord, we beseech thee, upon thy servant *N.* about to be dedicated to the office of a Deacon. Send down upon him, O Lord, thy Holy Ghost, whereby he may be strengthened to the faithful execution of thy ministry, by the gift of thy sevenfold grace. May the beauty

of all righteousness abound in him, a modest dignity, and an unfailing humility, innocence, and purity, as well as a ready obedience to spiritual discipline. Let thy precepts shine forth in his character, that both thy holy people may learn to follow the example of this holiness, and also that he, keeping the witness of a good conscience, may continue firmly to stand fast in Christ, and may through thy grace be worthy, by due advancement from the lower grade, to receive still greater gifts; Through the same. Who liveth. In the Unity of the same. *L.*

2. *For a Priest.* Vouchsafe, we beseech thee, O Lord, to multiply thy heavenly gifts upon thy servant *N.* whom thou hast chosen to the office of a Priest, that he may be able by thy help to perform that which at thy call he undertakes. May he be a blameless herald of the heavenly King, and a strong and worthy minister at thy holy altar; So that, walking in the footsteps of thy holy Priests who in this ministry have pleased thee, and ruling by Christ's help thy flock committed to him according to thy will, he may together with his people attain to the rewards promised by the same Christ our Lord, the Chief Pastor of all pastors; Who liveth. *Gr.*

3. *For a Bishop.* Pour forth, we beseech thee, O Lord, the might of thy blessing on thy servant *N.* whom thou hast vouchsafed to advance to the rank of a Bishop. Let constancy of faith, pureness of love, and sincere desire of peace, abound in him. Be thou to him authority, firmness, and power; and as thou hast given to him discipline and rule, give to him also the Spirit of wisdom, that from the advancement of the holy sheep may arise the eternal rejoicing of the shepherd; Through. In the Unity of the same. *L. Gr.*

21. TO ASK THE GRACE OF THE HOLY GHOST.

COLLECT.

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit; that we may perfectly love thee, and worthily magnify thy holy Name; Through. *Gr.*

SECRET.

Grant, we beseech thee, O Lord our God, that this our Offering may cleanse away the stains of our hearts; That they may be made a worthy dwelling-place for thy Holy Ghost; Through. In the Unity of the same.

POST-COMMUNION.

Offering to thee, O Lord, the sacrifice of our salvation, we beseech thee to grant, that we may more often celebrate this mystery of thy mercy with minds cleansed by the grace of thy Holy Spirit; Through. In the Unity of the same.

22. FOR THE GIFT OF THE HOLY GHOST

COLLECT.

Almighty, everlasting God, who with thy finger writest in the hearts of believers the righteousness of thy law, Grant us the increase of faith, hope, and charity: And that we may obtain that which thou dost promise, make us to love that which thou dost command; Through. In the Unity of the same. *G. Gr.*

SECRET.

Send forth, we beseech thee, O Lord, thy Spirit of love; That he may both make these present gifts of ours to be for us thy sacrament, and also cleanse our hearts worthily to receive the same; Through. In the Unity of the same.

POST-COMMUNION.

Pour into us, O Lord, the Spirit of thy love; That as thou hast refreshed us with the heavenly bread and wine, so thou wouldest of thy mercy make us to be of one heart; Through. In the Unity of the same. *L.*

23. FOR THE INSPIRATION OF THE DIVINE WISDOM.

COLLECT.

O God, who through thy Co-Eternal Wisdom madest man who before was not, and when he was lost didst mercifully make him anew, Grant, we beseech thee, that through the same Wis-

dom inspiring our souls, we may love thee with all our mind, and run to thee with all our heart; Through the same.

SECRET.

O Lord, we beseech thee, let the gift we offer be sanctified by the operation of thy wisdom: That it may both please thee to thy praise and glory, and also profit us to our salvation; Through the same.

POST-COMMUNION.

Pour, we beseech thee, O Lord our God, through these holy things which we have received, the light of thy wisdom into our hearts: That we may both know thee truly, and love thee faithfully; Through the same.

24. FOR PEACE.

COLLECT.

O God, from whom all holy desires, all good counsels, and all just works do proceed, Give unto thy servants that peace which the world cannot give; that both our hearts may be set to obey thy commandments; and also that by thee we being defended from the fear of our enemies may pass our time in rest and quietness; Through. *G.*

SECRET.

O God, who sufferest not the peoples that believe in thee to be shaken by any terrors, Vouchsafe to accept the prayers and offerings of us who are consecrated unto thee; and of thy pity mercifully grant that peace may keep all Christian countries secure from every foe; Through. *G.*

POST-COMMUNION.

O God, who art the author of peace and lover of concord, whom to know is life eternal, and whom to serve is to reign as kings, Defend us thy humble servants from all assaults of our enemies, that we, surely trusting in thy defence, may not fear the power of any adversaries; Through Jesus Christ our Lord. *G.*

25. FOR THE GRACE OF CONTINENCE AND CHASTITY.

COLLECT.

Lord, burn with the fire of thy Holy Spirit our reins and our hearts: That we may ever serve thee with chaste bodies and pure minds; Through. In the Unity. *Gr.*

SECRET.

Break thou, O Lord, the fetters of our sins: And that we may be able with perfect freedom and with pure mind to offer unto thee the sacrifice of praise, do thou mercifully give back again what before thou gavest; And as thou hast vouchsafed to save us by thy free grace, save thou us also by thy merciful forgiveness; Through.

POST-COMMUNION.

O Lord, our helper and defender, by the power of thy Holy Spirit help us who have received thy holy Gifts; And let our heart and flesh again flourish in the vigour of chastity and in the freshness of perfect purity: That through this sacrifice which we have presented to thy mercy we may be cleansed from all temptations; Through.

26. FOR THE GRACE OF HUMILITY.

COLLECT.

O God, who resistest the proud, and givest grace unto the humble: Grant us the virtue of that true humility, of which thy Only-begotten exhibited to the faithful the perfect pattern in himself: that we may never provoke thine anger by our pride, but may enjoy the gifts of thy grace by our lowliness; Through the same. *L.*

SECRET.

Grant to us, Lord, we beseech thee, through the acceptable offering of thy Son which we plead before thee, the grace of true humility; and withal take away from us the lust of the flesh, the lust of the eyes, and the pride of life, that we may live a godly, righteous, and sober life, and finally obtain an everlasting reward; Through the same.

POST-COMMUNION.

Let the partaking of this sacrament cleanse us, O Lord, from the stains of our sins, and bring us through the practice of sincere humility to thy heavenly kingdom; Through.

27. FOR THE GRACE OF PATIENCE.

COLLECT.

O God, who by the patience of thy Only-begotten didst crush the pride of the ancient enemy, Grant us, we beseech thee, so devoutly to remember the things he graciously endured for us, that after his example, we may bear with even temper the things that are adverse to ourselves; Through the same.

SECRET.

O Lord, we beseech thee graciously to accept the gifts of our oblation, which we devoutly present before thy Divine Majesty, praying that thou wouldest vouchsafe to bestow upon us the grace of patience; Through.

POST-COMMUNION.

O Lord, we beseech thee, let the holy mysteries which we have received procure again for us the grace that we had lost: That they being a defence to us in all times and places, may impart to us the gift of patience in all things that come upon us; Through.

28. FOR THE GRACE OF LOVE.

COLLECT.

O God, who makest all things to work together for good to them that love thee, Grant to our hearts the unalterable feeling of love to thee and love like thine: That our desires being conceived by thy inspiration, by no temptation whatever may be changed; Through. *G.*

SECRET.

O God, who both by sacraments and precepts renewest us to thine own image, O perfect thou our goings in thy paths: That through these sacrifices which we offer thou mayest cause us truly to lay hold on that gift of perfect love, for the which thyself hast caused us to hope; Through. *G.*

POST-COMMUNION.

O Lord, we beseech thee, let the grace of thy Holy Spirit enlighten our hearts, and abundantly refresh us with the sweetness of perfect love; Through.

29. FOR GRACE TO DIE WELL.

COLLECT.

Almighty and merciful God, who hast given to man both saving means of grace and helps to eternal life, Mercifully look upon us thy servants, and especially on thy servant *N.* or *M.*, and graciously restore our souls which thou hast made; That in the hour of their departure they may without spot be presented to thee their Creator by the hands of thy holy angels; Through. *R.*

SECRET.

Accept, we beseech thee, O Lord, the offering which we present before thee for the close of our life: And grant that through it all our sins may be cleansed and done away; So that we, who of our evil deeds do worthily deserve to be punished in this life, may attain eternal rest in that which is to come; Through. *R.*

POST-COMMUNION.

We entreat thy mercy, Almighty God, that by the virtue of this sacrament thou wouldest vouchsafe to strengthen us thy servants with thy heavenly grace; That in the hour of our death the enemy may not prevail against us, but we may enter with thy holy angels into life; Through. *R.*

We pray thee, O merciful Father, that the heavenly food, even the most holy Flesh and Blood of the Divine Victim, whereof we have partaken, may be to us a healthful remedy against all our infirmities both of soul and body: And may the holy mystery, wherein we plead before thee our Lord Jesus Christ's stupendous work of love, be to us in our last agony a comfort and defence; That in the hour of our death we, being strengthened by the sacraments, and cleansed from all our sins, may be joyfully received into the bosom of thy mercy; Through the same. *R.**

30. IN TROUBLE OF HEART.

COLLECT.

O God, who despisest not the groaning of the contrite, nor disregardest the desire of such as be sorrowful, Mercifully assist the prayers which in our trouble we offer to thy pity: Imploring

thee to look graciously upon us, and with thine accustomed pitiful regard to grant, That whatsoever the craft of the devil or the opposition of man waketh against us, may be brought to nought, and by the providence of thy goodness may be dispersed: That we thy servants, being hurt by no adversities and delivered from all trouble and straitness, may joyfully give thanks unto thee in thy holy Church; Through. (*Sarum original of the first Collect in the Litany.*)

SECRET.

O God, who healest those that are broken in heart, and turnest the sadness of the sorrowful to joy, Give favourable heed to this our pleading of the One Offering through which thou willedst to remit the sins of the whole world, and graciously accept it as we plead it in our trouble. Forgive us all our sins, and take away our sorrows: Banish our miseries, and remove our anguish and affliction; That we being delivered from all the evils which we suffer may evermore exult in the enjoyment of thy blessings; Through.

POST-COMMUNION.

Forgive our sins, we beseech thee, O Lord our God, and grant to us thy mercy: And do thou, being entreated by the words of our mouth, give heed to us thy humble servants: Loose thou our bonds, blot out our sins, look upon our affliction, remove our adversity, and graciously vouchsafing an answer to our prayers, do thou of thy mercy hear us evermore; Through.

31. FOR FORGIVENESS OF SINS.

COLLECT.

Hear, O Lord, we beseech thee, the prayers of us thy humble servants, and spare all those who confess their sins unto thee, and of thy mercy grant to us forgiveness alike and peace; Through. *Gr.*

SECRET.

O Lord, we plead before thee the one acceptable Victim to appease thy wrath; Humbly praying thee, that thou wouldest of thy mercy both forgive our sins, and thyself direct aright our changeful hearts; Through the same Jesus Christ our Lord. Amen.

POST-COMMUNION.

Grant to us, eternal Saviour, that we receiving forgiveness of our sins by this thy gift, may hereafter be enabled to avoid all sin; Through. *Gr.*

32. AGAINST EVIL THOUGHTS.

COLLECT.

Almighty and most merciful God, graciously respect our prayers: And deliver our hearts from the temptations of evil thoughts; That we may be made a worthy dwelling-place of thy Holy Ghost; Through. In the Unity of the same.

SECRET.

We offer these oblations before thee, O Lord God, and pray thee for our safety's sake: That thou wouldest vouchsafe to enlighten our souls by the grace of thy Holy Spirit, that by thy mercy we may be delivered from evil thoughts; Through. In the Unity of the same.

POST-COMMUNION.

Cleanse our hearts, we beseech thee, O Lord, through this sacrifice which we have offered before thy Majesty, from all temptations: That we may be made worthy of the grace of thy Holy Spirit; Through. In the Unity of the same.

33. FOR TRUE CONTRITION AND TEARS.

COLLECT.

Almighty and merciful God, who for thy thirsting people didst bring forth a fount of living water from the stony rock, Bring forth from the hardness of our hearts the tears of true compunction; That we, sincerely bewailing our sins, may obtain of thee by thy great mercy perfect remission and forgiveness; Through.

SECRET.

Favourably regard, O Lord, the offering which we plead before thy Majesty: And bring forth from our eyes plenteous floods of tears, for the sins whereby we have justly incurred thine anger; Through.

POST-COMMUNION.

Refreshed by thy Body and Blood, O Lord, we pray that thou wouldest ever vouchsafe us hearty compunction and sorrow for our sins, as well as abundant tears; To the end that hereafter we may enjoy thy heavenly consolation; Who livest and reignest.

34. IN TIME OF WAR.

COLLECT.

O God, Supreme Sovereign of all kings and kingdoms, who both smitest that thou mayest heal and again forgivest that thou mayest preserve us, Extend to us thy mercy, that both peace and tranquillity may by thy power be finally established, and also we may use the same to the purposes of thy healing correction; Through. *L.*

SECRET.

Give favourable heed, O Lord, we beseech thee, to this thy people: And as thou blessest them with heavenly mysteries and sacraments, so also, through these gifts which they devoutly offer, do thou of thy mercy shield them from the rage of all their enemies; Through.

POST-COMMUNION.

Strengthen by the holy refreshment of the Body and Blood of our Lord Jesus Christ, we humbly beseech thee, O Almighty God, That by this precious means of grace thou wouldest cleanse us from all taint of sin, and guard us from the assault of every danger; Through. *L.*

35. IN TIME OF PESTILENCE.

COLLECT.

O God, who of thy mercy only didst remove the destruction which hung over the Ninevites, to whom, in order that thou mightest be merciful, thou vouchsafedst repentance and conversion, Regard, we beseech thee, thy people prostrate before the eyes of thy mercy: And of thy mercy suffer not them whom thou hast redeemed by the Blood of thy Only-begotten to perish under the affliction of pestilence; Through the same.

SECRET.

We beseech thee, Almighty God, regard with favour the offering of thy Church; and let thy mercy visit us, and not thy wrath: since if thou wert extreme to mark our sins, no creature could endure: But, with the same wondrous mercy whereby thou madest us, suffer not us to perish who are the works of thine own hands; Through. *Gr.*

POST-COMMUNION.

Almighty and merciful God, regard thy people prostrate before thy Majesty: And suffer not us, who have enjoyed the holy partaking of thy sacraments, to be subjected to the fury of the raging pestilence; Through.

36. IN TIME OF DISEASE ATTACKING ANIMALS OR FRUITS OF THE EARTH.

COLLECT.

O God, who to the labours of man hast supplied aid and advantage from the lower creatures, We humbly pray that thou wouldest not cause to be lost to our service those things without which our human nature cannot be sustained; Through. *G.*

SECRET.

O Lord, we beseech thee, let our pleading of the one acceptable Sacrifice avail to us both towards our mighty deliverance from all evil and mischief, and also towards our preservation from all loss and ruin: And grant that the creatures of thy bounty which are useful to our service may by thy power be saved from destruction; Through. *G. S.*

POST-COMMUNION.

Shew thy mercy upon us, O Lord, we beseech thee, through the holy things which we have received, and turn away all mischief from us thy faithful people, especially the destruction which raging disease is bringing on thy creatures; That we, whom for our wanderings from thee thou dost justly punish, may after our chastisement again be comforted by thy mercy; Through. *G. S.*

37. AFTER THE DEATH OF A FRIEND.

COLLECT.

O God, whose nature and property is ever to have mercy and to forgive, we humbly beseech thee for the soul of thy servant [*or* handmaid] *N.* or *M.*; That thou wouldest not deliver it into the hands of the enemy, nor forget it for evermore, but wouldest order it to be received by thy holy angels, and to be conducted even unto the land of the living: And forasmuch as *he* hath hoped and believed in thee, grant *him* to rejoice in the company of thy saints; Through.

SECRET.

Receive, we beseech thee, O Lord and merciful Father, the offering which we present before thee: And have mercy on the soul of thy servant [*or* handmaid] *N.* or *M.*, whom thou hast delivered from the corruption of the flesh: And grant that in peace and rest *he* may await the day of *his* joyful resurrection; Through.

POST-COMMUNION.

Grant, we beseech thee, Almighty God, that the soul of thy servant [*or* handmaid] *N.* or *M.* may be received by the angels of light, and conducted to the place prepared for *him* in the mansions of the blessed; Through.

38. FOR A DEPARTED FRIEND.

COLLECT.

O God, whose nature and property is ever to have mercy and to forgive, Have mercy upon the soul of thy servant [*or* handmaid] *N.* or *M.*: And grant *him* eternal rest among thy saints and thine elect: And that *he* may enjoy their companionship in everlasting life. Through.

SECRET.

Behold, we beseech thee, Almighty, everlasting God, and vouchsafe favourably to receive this sacrifice which we present before thee: And have mercy on the soul of thy servant [*or* handmaid] *N.* or *M.*: and grant unto *him* peace and everlasting rest; Through.

POST-COMMUNION.

Let the celebration of this divine sacrament avail, we beseech thee, O Lord, for the advantage of the soul of thy servant [*or* handmaid] *N.* or *M.*: That of thy great mercy *he* may enjoy for ever the presence of him in whom *he* hath hoped and believed, even Jesus Christ thy Son, Who liveth.

39. ON THE ANNIVERSARY OF THE DEATH OF A FRIEND.

COLLECT.

O Lord, thou God of mercy and forgiveness, grant that the soul of thy servant [*or* handmaid] *N.* or *M.*, the anniversary of whose death [*or* burial] we commemorate, may enjoy the place of refreshing, the blessedness of rest, and the clear shining of the light of Paradise; Through.

SECRET.

O Lord, we beseech thee mercifully to receive our supplications for the soul of thy servant [*or* handmaid] *N.* or *M.*: For we offer before thee the sacrifice of praise, praying that thou wouldest vouchsafe to unite *him* with the company of thy blessed Saints; Through.

POST-COMMUNION.

Grant, we beseech thee, O Lord, that the soul of thy servant [*or* handmaid] *N.* or *M.* may enjoy eternal rest; Through.

40. FOR BISHOPS DEPARTED.

COLLECT.

O God, who hast made thy servants the Bishops to be in their pontifical dignity the successors of the Apostles, Grant, we beseech thee, that they who have awhile represented thine Apostles on earth may for ever rejoice as their companions in heaven; Through. *L.**

SECRET.

We offer before thee, O Lord, this oblation of our humble service; praying for the *souls* of thy *servants* our *Bishops*, that they may partake of everlasting blessedness with thine Apostles, whose office they executed; Through.

POST-COMMUNION.

O Lord, we beseech thee that our celebration of this divine mystery may profit the *souls* of thy *servants* the *Bishops*; That as thou madest them whilst they dwelt on earth to be the dispensers of this Gift, so thou wouldest grant them to be reckoned amongst thy chosen Priests; Through.

41. FOR A PRIEST DEPARTED.

COLLECT.

O God, whose mercies are without number, accept our prayers for the soul of thy Priest *N.*: And vouchsafe unto him the fellowship of thy saints in the land of light and joy; Through.

SECRET.

We beseech thee, O Lord our God, favourably to receive the prayers which we offer for the soul of thy Priest *N.*: And as thou didst vouchsafe that he should serve at thy altars, so do thou grant him to attain to the fellowship of thy Priests in bliss; Through.

POST-COMMUNION.

Grant, we beseech thee, Almighty God, that as thou didst advance thy servant *N.* to the service of the altar, so he may attain unto that everlasting bliss, which is foreshewn in these mysteries; Through.

42. FOR A FATHER OR MOTHER DEPARTED.

COLLECT.

O God, who hast commanded us to honour our father and mother, of thy clemency have pity upon the *souls* of my *Father* and *Mother*: And grant that I may live with them in the joy of eternal brightness; Through.

SECRET.

Accept, O Lord, this sacrifice which is offered unto thee: Have mercy on the *souls* of my *Father* and *Mother*: Grant unto them endless joy in the land of the living: And moreover vouchsafe to bring me together with them unto the blessedness of thy saints; Through.

POST-COMMUNION.

Receiving, O Lord, thy heavenly sacrament, I pray for the *souls* of my *Father* and *Mother*; and that I may share with them in thy crown of everlasting joy; Through.

43. IN COMMEMORATION OF FOUNDERS AND BENEFACTORS.

NOTE.—*In the Latin Book of Common Prayer issued in the year* 1560, *for use in the Universities of Oxford and Cambridge, and in the Colleges of Eton and Winchester, it is directed, that, 'at the end of every Term a Commemoration should be made of the Founder and of the other illustrious persons by whose munificence the College is enriched,' in the following form.*

Our Father.

[O God, make speed to save us.
O Lord, make haste to help us.
Glory be to the Father.
As it was.
Praise ye the Lord.
The Lord's Name be praised.]

Then shall be said the following three Psalms.

Psalm cxliv. *Exaltabo te.*
Psalm cxlv. *Lauda, anima mea.*
Psalm cxlvi. *Laudate Dominum.*

Then shall be read the forty-fourth Chapter of the Book of Ecclesiasticus.

After which shall follow a Sermon, in which the Preacher shall set forth the munificence of the Benefactors, and the use and advantage of learning, etc.

After which shall be sung the Song of Zacharias, called Benedictus.

After which shall be said the following Prayers.

[The Lord be with you. *And with.*

Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Our Father.]

The righteous shall be had in everlasting remembrance.

He will not be afraid of any evil tidings.

The souls of the righteous are in the hand of God.

There shall no torment touch them.

Let us pray.

O Lord our God, the resurrection and the life of them that believe, who art to be praised evermore, alike among the living and for them that are departed, We yield thee hearty thanks for our Founder *N.*, and for *N.* and *N.* and all other our Benefactors, through whose goodness we are here nourished in religion and learning: And humbly beseech thee to grant, that we may be enabled rightly to use these thy gifts unto thy glory, and may finally be made partakers together with them of a glorious resurrection unto immortal life; Through Christ our Lord. Amen.

[*Blessing.*—God grant to the living grace, to the departed rest, to the Church, the King, and the whole Realm and Empire, peace and concord, and to us sinners life everlasting. Amen.]

If the Holy Communion be celebrated, the following Prayers may also be used.

SECRET.

Let this our offering of the One Sacrifice be pleasing unto thee, O Lord, for the welfare of us thy servants, and of all our Benefactors, whose memory we cherish with grateful recollection; On whom, as well as on all Christians living or departed, do thou have mercy: Grant them, O Lord, eternal rest, and let light perpetual shine upon them; Through.

POST-COMMUNION.

Have mercy, we beseech thee, O Lord, on the souls of all our Benefactors: And for the benefits which they have conferred upon us on earth may they obtain eternal rewards in heaven; Through.

Office of Thanksgiving

AFTER CELEBRATING THE HOLY COMMUNION

Office of Thanksgiving

AFTER CELEBRATING THE HOLY COMMUNION.

The following Antiphon, and the two Canticles, and the Psalm which follow, were directed to be used here in the ancient English Use of Sarum.

Antiphon. Let us sing the song of the Three Children, which they sang as they blessed the Lord in the furnace of fire.

Canticle.

Benedicite.

O ALL ye works of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Angels, bless ye the Lord : praise him, and magnify him for ever.

O ye Children of men, bless ye the Lord : praise him, and magnify him for ever.

O let Israel bless the Lord : praise him, and magnify him for ever.

O ye Priests of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Servants of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Spirits and Souls of the Righteous, bless ye the Lord : praise him, and magnify him for ever.

O ye holy and humble men of heart, bless ye the Lord : praise him, and magnify him for ever.

O Ananias, Azarias, and Misael, bless ye the Lord : praise him, and magnify him for ever.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Psalm CL.

Laudate Dominum.

O PRAISE God in his holiness : praise him in the firmament of his power.

Praise him in his noble acts : praise him according to his excellent greatness.

Praise him in the sound of the trumpet : praise him upon the lute and harp.

Praise him in the cymbals and dances : praise him upon the strings and pipe.

Praise him upon the well-tuned cymbals : praise him upon the loud cymbals.

Let every thing that hath breath : praise the Lord.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

The Song of Symeon.

Nunc dimittis.

LORD, now lettest thou thy servant depart in peace : according to thy word.

For mine eyes have seen : thy salvation,

Which thou hast prepared : before the face of all people;

To be a light to lighten the Gentiles : and to be the glory of thy people Israel.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Antiphon. Let us sing the song of the Three Children, which they sang as they blessed the Lord in the furnace of fire.

Or, during the Paschal Season, the following three Psalms may be said.

Antiphon. He gave them food from heaven.

Psalm CIII.

Benedic, anima mea.

PRAISE the Lord, O my soul : and all that is within me praise his holy Name.

Praise the Lord, O my soul : and forget not all his benefits ;

Who forgiveth all thy sin : and healeth all thine infirmities ;

Who saveth thy life from destruction : and crowneth thee with mercy and loving-kindness ;

Who satisfieth thy mouth with good things : making thee young and lusty as an eagle.

The Lord executeth righteousness and judgement : for all them that are oppressed with wrong.

He shewed his ways unto Moses : his works unto the children of Israel.

The Lord is full of compassion and mercy : long-suffering, and of great goodness.

He will not always be chiding : neither keepeth he his anger for ever.

He hath not dealt with us after our sins : nor rewarded us according to our wickednesses.

For look how high the heaven is in comparison of the earth : so great is his mercy also toward them that fear him.

Look how wide also the east is from the west : so far hath he set our sins from us.

Yea, like as a father pitieth his own children : even so is the Lord merciful unto them that fear him.

For he knoweth whereof we are made : He remembereth that we are but dust.

The days of man are but as grass : for he flourisheth as a flower of the field.

For as soon as the wind goeth over it, it is gone : and the place thereof shall know it no more.

But the merciful goodness of the Lord endureth for ever and ever upon them that fear him : and his righteousness upon children's children ;

Even upon such as keep his covenant : and think upon his commandments to do them.

The Lord hath prepared his seat in heaven : and his Kingdom ruleth over all.

O praise the Lord, ye angels of his, ye that excel in strength : ye that fulfil his commandment, and hearken unto the voice of his words.

O praise the Lord, all ye his hosts : ye servants of his that do his pleasure.

O speak good of the Lord, all ye works of his, in all places of his dominion : praise thou the Lord, O my soul.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Psalm CVII.

Alleluia. Confitemini Domino.

O GIVE thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

Let them give thanks whom the Lord hath redeemed : and delivered from the hand of the enemy ;

And gathered them out of the lands, from the east, and from the west : from the north, and from the south.

They went astray in the wilderness out of the way : and found no city to dwell in ;

Hungry and thirsty : their soul fainted in them.

So they cried unto the Lord in their trouble : and he delivered them from their distress.

He led them forth by the right way : that they might go to the city where they dwelt.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

For he satisfieth the empty soul : and filleth the hungry soul with goodness.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Psalm CXI.

Alleluia. Confitebor tibi.

I WILL give thanks unto the Lord with my whole heart: secretly among the faithful, and in the congregation.

The works of the Lord are great : sought out of all them that have pleasure therein.

His work is worthy to be praised, and had in honour : and his righteousness endureth for ever.

The merciful and gracious Lord hath so done his marvellous works : that they ought to be had in remembrance.

He hath given meat unto them that fear him : He shall ever be mindful of his covenant.

He hath shewed his people the power of his works : that he may give them the heritage of the heathen.

The works of his hands are verity and judgement : all his commandments are true.

They stand fast for ever and ever : and are done in truth and equity.

He sent redemption unto his people : He hath commanded his covenant for ever; holy and reverend is his Name.

The fear of the Lord is the beginning of wisdom : a good understanding have all they that do thereafter; the praise of it endureth for ever.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Antiphon. He gave them food from heaven. So man did eat angels' food, for he sent them meat enough.

Or, during the Christmas Season, and from Whitsunday to the First Sunday after Trinity, the following three Psalms.

Antiphon. Lord, thou hast said, *To him that overcometh will I give to eat of the Hidden Manna,* which is thyself.

Psalm CXXXVIII.

Confitebor tibi.

I WILL give thanks unto thee, *O Lord,* with my whole heart : even before the gods will I sing praise unto thee.

I will worship toward thy holy temple, and praise thy Name, because of thy loving-kindness and truth : for thou hast magnified thy Name, and thy Word, above all things.

When I called upon thee, thou heardest me : and enduedst my soul with much strength.

All the kings of the earth shall praise thee, O Lord : for they have heard the words of thy mouth.

Yea, they shall sing in the ways of the Lord : that great is the glory of the Lord.

For though the Lord be high, yet hath he respect unto the lowly : as for the proud, he beholdeth them afar off.

Though I walk in the midst of trouble, yet shalt thou refresh me : thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand shall save me.

The Lord shall make good his loving-kindness toward me : yea, thy mercy, O Lord, endureth for ever; despise not then the works of thine own hands.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Psalm CXLV.

Exaltabo te, Deus.

I WILL magnify thee, O God, my King : and I will praise thy Name for ever and ever.

Every day will I give thanks unto thee : and praise thy Name for ever and ever.

Great is the Lord, and marvellous, worthy to be praised : there is no end of his greatness.

One generation shall praise thy works unto another : and declare thy power.

As for me, I will be talking of thy worship : thy glory, thy praise, and wondrous works;

So that men shall speak of the might of thy marvellous acts : and I will also tell of thy greatness.

The memorial of thine abundant kindness shall be shewed : and men shall sing of thy righteousness.

The Lord is gracious, and merciful : long-suffering, and of great goodness.

The LORD is loving unto every man : and his mercy is over all his works.

All thy works praise thee, O LORD : and thy saints give thanks unto thee.

They shew the glory of thy kingdom : and talk of thy power ;

That thy power, thy glory, and mightiness of thy kingdom : might be known unto men.

Thy kingdom is an everlasting kingdom : and thy dominion endureth throughout all ages.

The LORD upholdeth all such as fall : and lifteth up all those that are down.

The eyes of all wait upon thee, *O Lord* : and thou givest them their meat in due season.

Thou openest thine hand : and fillest all things living with plenteousness.

The LORD is righteous in all his ways : and holy in all his works.

The LORD is nigh unto all them that call upon him : yea, all such as call upon him faithfully.

He will fulfil the desire of them that fear him : He also will hear their cry, and will help them.

The LORD preserveth all them that love him : but scattereth abroad all the ungodly.

My mouth shall speak the praise of the LORD : and let all flesh give thanks unto his holy Name for ever and ever.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

PSALM CXLVI.

Alleluia. Lauda, anima mea.

PRAISE the LORD, O my soul ; while I live will I praise the LORD : yea, as long as I have any being, I will sing praises unto my God.

O put not your trust in princes, nor in any child of man : for there is no help in them.

For when the breath of man goeth forth he shall turn again to his earth : and then all his thoughts perish.

Blessed is he that hath the God of Jacob for his help : and whose hope is in the LORD his God ;

Who made heaven and earth, the sea, and all that therein is : who keepeth his promise for ever ;

Who helpeth them to right that suffer wrong : who feedeth the hungry.

The LORD looseth men out of prison : the LORD giveth sight to the blind.

The LORD helpeth them that are fallen : the LORD careth for the righteous.

The LORD careth for the strangers ; he defendeth the fatherless and widow : as for the way of the ungodly, he turneth it upside down.

The LORD thy God, O Sion, shall be King for evermore : and throughout all generations. Alleluia.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Antiphon. Lord, thou hast said, *To him that overcometh will I give to eat of the Hidden Manna,* which is thyself. Lord, evermore give us this Bread, and grace to overcome, that we may sit with thee in thy throne, even as thou also overcamest, and art set down with thy Father in his throne.

Then, according to Sarum Use, let the Celebrant proceed.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father, Which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

Let us bless God, Father, Son, and Holy Ghost. *Yea, let us praise him, and magnify him for ever.*

Blessed art thou, O Lord, in the highest. *Glorious and ever worthy to be praised.*

The Holy Trinity bless and keep us. *Amen.*

Enter not into judgement with thy servant, O Lord. *For in thy sight shall no man living be justified.*

Turn us again, thou Lord God of

hosts. *Shew the light of thy countenance, and we shall be whole.*

O Lord, hear my prayer. *And let my crying come unto thee.*

The Lord be with you. *And with thy spirit.*

Let us pray.

O GOD, who for thy three servants didst assuage the flames of fire: Mercifully grant that no unholy fires may inflame us thy servants;

Lord, burn with the fire of thy Holy Spirit our reins and our hearts, that we may ever serve thee with chaste bodies and pure minds;

Prevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; That in all our works, begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life;

Through Jesus Christ our Lord, who liveth and reigneth with thee, in the Unity of the same Spirit, ever one God, world without end. Amen.

The three following Prayers after Communion are also taken from the ancient English Use of Sarum, with some additions.

Omnipotens sempiterne Deus.

O ALMIGHTY and everlasting God, my Lord Jesus Christ, be thou merciful to my sins through my reception of thy Body and thy Blood. For thou hast spoken and said, *He that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him.* Wherefore I humbly pray that thou wouldest make me a clean heart, and renew a right spirit within me: that thou wouldest vouchsafe to stablish me with thy free Spirit, and to deliver me from all snares of the devil: and that thou wouldest cleanse me from all my faults [*especially* —], that so I may be partaker of thy heavenly joys; Who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. Amen.

Omnipotens sempiterne Deus.

O ALMIGHTY and everlasting God, thou Saviour of all men, Redeemer of the world, Sanctifier and Comforter of our souls, one holy, blessed, and ever-glorious Trinity, look graciously upon me thy servant prostrate before thy Majesty: And this sacrifice, which in honour of thy Name I have offered for the wellbeing of thy faithful, whether living or departed, as also for all our sins and offences, do thou mercifully regard. Take away thine anger from me; extend to me thy grace and mercy: open to me the gate of Paradise: and of thy might deliver me from all evils: and whatsoever of my own sinfulness I have wrongly done, do thou, great God, forgive. And make me in this life so to persevere in thy commandments, that I may be made worthy to be united for ever to the flock of thine elect, of thy good gift, my God, whose blessed Name, and honour, and dominion, abideth evermore. Amen.

Gratias tibi ago, Domine sancte.

I YIELD thee thanks, O Lord, Holy Father, Almighty, everlasting God, who, not for any merit of mine, but of the condescension of thy mercy only, hast vouchsafed to feed me a sinner, thy unworthy servant, with the most precious Body and Blood of thy Son our Saviour Jesus Christ.

And I humbly entreat thy boundless clemency, Almighty and merciful Lord, that this Holy Communion may not bring guilt upon me to condemnation, but may be unto me for pardon and salvation. Let it be unto me an armour of faith, and a shield of good resolution. Let it be unto me a riddance of all vices, an extermination of all evil desires and lusts, and an increase of love and patience, of humility and obedience, and all virtues [*especially* —]. Let it be unto me a firm defence against the wiles of all enemies, visible or invisible: a perfect quieting of all sinful impulses, fleshly or spiritual [*especially* —]. Let it be unto me a firm adherence to thee, the one true God, a growing illumination in the knowledge of thee, and of thy revelation of thyself, a deepening of inward spiritual joy, and a blessed consummation of my end. And I pray thee, that thou wouldest vouchsafe to bring me a sinner to that ineffable feast, where thou, with thy Son and the Holy Ghost, art to thy saints true light, full

and everlasting joy, and perfect happiness; Through the same thy Son Jesus Christ our Lord. Amen.

Moreover, I beseech thee, O Lord, Holy Father, my loving Creator, my Guardian and Preserver, that this Holy Communion may be to me a guide and provision for my way unto the haven of everlasting salvation. May it be to me, because of my union therein with thee, a comfort when I am sad at heart, sweetness and love in every good resolve, patience in trouble and anguish, medicine in sickness, resignation and fortitude in pain, contentment in poverty, support and guidance in anxiety and perplexity, and my strength and stay in the prospect of death.

And by these most holy mysteries which I have received, grant me right faith, firm hope, and perfect charity, renunciation of the world, purification of desire, gladness of mind, fervent love of thee in joyful thanksgiving, and a devout remembrance and inward affectionate feeling of the Passion of thy beloved Son, together with grace to keep my life full of virtues and of faith unfeigned in the love and praise of thee.

And in the hour of my departure, grant me to receive the grace of this so great mystery with true faith, sure hope, and sincere charity, that I may see thee evermore; Through Jesus Christ our Lord. Amen.

Anima Christi.

May the Soul of Christ sanctify me,
The Body of Christ save me,
The Blood of Christ refresh me,
The Water from Christ's side cleanse me,
Christ's Passion be my comfort and my stay.
O good Lord Jesus, hear thou me,
Within thy Wounds, Lord, hide thou me,
That nought may separate me from thee.
From the enemy let no ill befall me;
In the hour of death, good Lord, thou call me,
And bid me longing come to thee;
There with thy saints thy face to see,
Joyful to all eternity. Amen. (*P. G. M.*)

Private Devotions after Holy Communion

Private Devotions after Holy Communion.

NOTE.—*The Seven Prayers which follow (arranged from Arvisenet's 'Memoriale Vitæ Sacerdotalis') may profitably be said on the seven days of the week, in thanksgiving for the Sunday Communion, and in preparation for the next, even though the Priest should not ordinarily celebrate except on the Lord's Day.*

ON SUNDAY,

As soon as possible after Holy Communion.

Offer to God the Father his Son Jesus Christ. O most merciful Father, who so hast loved me as to give to me thy Only-begotten for my food and drink, and with him all things, look upon the face of thine Anointed, in whom thou art well pleased. This thy beloved Son, and with him my heart, I offer and present to thee for all the blessings thou hast this day given me. Mayest thou, O Father, be now well pleased in him, and through him turn away thine indignation from me.

Behold the One Mediator between God and men, the man Christ Jesus, my Advocate and High-Priest, who intercedes for me. Him do I offer and plead before thee, who did no sin, but bare the sins of the world, and with whose stripes we are healed. Accept therefore, O holy Father, this immaculate Victim, to the honour and glory of thy Name, in thanksgiving for all thy benefits bestowed upon me, in remission also of my sins, and supply of all my defects and shortcomings.

Offer thyself to God. O Lord, for that I am thy servant and the son of thy handmaid, I therefore renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh. Thou alone art the God of my heart, thou, O God, art my portion for ever. Thou art the portion of mine inheritance and of my cup, thou art he that shall restore mine heritage unto me. Do thou therefore take for thine own the whole powers of my soul, my memory, my intellect, and all my will. All that I am, all that I have, thou hast bestowed upon me: therefore I give back all to thee, and surrender it to be wholly governed by thy sovereign will. Grant me but grace to love but thee alone, and I am rich enough, and ask no more; Through the same Jesus Christ our Lord. Amen. (*From S. Ignatius.*)

At Sext or None.

Give thanks. What shall I render unto thee, O Lord Jesus, for all that thou hast done unto me, and this day especially? Of thy care for me thou hast given me thy Body for my food, and thy Blood for my drink, and both for a pledge of future glory. Who ever heard of such a thing, or saw the like? Would that my lips might be opened and my mouth filled with thy praise, that I might sing of thy glory and honour all the day long, and tell of all thy wondrous works. O my soul, magnify thou the Lord, from whom thou hast received blessings so many and so great; and rejoice, my spirit, in God thy Saviour: For he hath regarded the lowliness of his servant, and he that is mighty hath done for me great things, and hath filled me when an-hungered with good things.

Wherefore my tongue, O gracious Jesus, shall sing of thy righteousness and of thy praise all the day long. All my bones shall say, Lord, Who is like unto thee? Thy truth, most mighty Lord, is on every side. Glorious art

thou in thy gifts, and holy in all thy works. Let my words please thee, O Lord: my joy shall be in thee, and I will be exercised in thy commandments. Hold thou me by my right hand, and guide me with thy counsel, that thou mayest afterwards receive me with glory; For thy most tender mercy's sake, good Lord. Amen.

At Compline.

Adore and magnify the Lord. O Lord Jesus, sweetest guest, mayest thou have come happily to me this day, to me thy poor and humble servant. Mayest thou have entered blessedly under this mean and lowly roof. Blessed art thou, O Lord in the highest, for that thou hast come into my heart, thou day-spring from on high.

O King of peace! drive from my heart all vain and idle thoughts, that my soul may be able to dwell on and to love thee only, the author of peace. For what beside thee, O thou peace, thou calm and sweetness of my heart, should my soul seek for or desire?

O Fount of undying love! how can I forget thee, who hast vouchsafed to remember me, and to give thyself to me? Thou hast showed mercy upon thy servant beyond all my hope, and grace and kindness beyond all my desert. What shall I render to thee for this thy goodness?

Would that I could serve thee all the days of my life! Would that but for a single day I could shew thee worthy service! For of a truth thou art worthy of all devotion, all honour, and unceasing praise. Of a truth thou art my Lord, and I thy humble servant, who am bound with all my strength to serve thee, and never ought I to be weary of thy praises. This is my wish, this is my desire, and whatsoever is wanting to me do thou vouchsafe to supply.

Grant me thy grace, most merciful Jesus, that it may be with me, and work with me, and continue with me even to the end. Grant me ever to will and to desire what is most pleasing unto thee. Let thy will be mine, and my will ever follow thine in perfect agreement with it, that so I may neither choose nor reject, save what thou choosest and rejectest.

Grant me to die to all that is in the world, and for love of thee to be content to be despised and unknown in this life. Grant me above all objects of desire, to rest in thee, and to still my heart to perfect peace in thee. For thou art the true peace of the heart, thou art its only rest, and out of thee all is restless and unquiet. In this peace that is in thyself alone, my chiefest and eternal good, may I lay me down and take my rest; For thy most tender mercy's sake, good Lord. Amen.

ON MONDAY.

Offer to God the Father his Son Jesus Christ. O Father of mercies and God of all comfort, who of the abundance of thine infinite love hast given to me thine only-begotten Son! Behold I a miserable sinner, being now made partaker of his most blessed Body and Blood, embracing him within my breast, and possessing him joined in intimate union with myself, do offer him to thee in union with that his unspeakable love wherewith he offered himself upon the altar of his cross. Behold, this is the treasure, O Father most merciful, wherein I have placed all my hope: this is the riches which I bring in satisfaction of my debts.

Look, gracious Father, on the face of thine Anointed, and forasmuch as this is thy beloved Son, in whom thou art evermore well pleased, who now is most closely united unto me, I humbly entreat that thou wouldest look upon me also with the eyes of thy mercy. Under his guardianship and protection, under the shadow of his merits, I appear before thee, that as thou lookest chiefly upon him, thou mayest also favourably and with mercy look on me who belong unto him as his servant for ever.

O Lord, I beseech thee, suffer not my soul to perish, which so oft receives thy Son within itself, who, being sent by thee, hath come into the world to seek and to save that which was lost. Grant this, O Lord, of thine infinite mercy, through the same thy Son Jesus Christ our Lord. Amen.

Call upon the Lord. O Lord and heavenly Father, I beseech thee, let this most excellent Victim, which I have

pleaded and presented before thee, be accepted of thee in expiation and satisfaction of all my sins, negligences, and ignorances, and for the sins of the whole world. By it do thou restore all the ruined places of my soul, and supply all my need. By it do thou mortify in me whatever displeaseth thee, and make me a man after thine own heart. By it do thou conform my whole spirit and soul and body unto the spirit and soul and body of the holy manhood of thy Son, and enlighten me wholly by the light of his perfect Godhead. By it vouchsafe that I may be established in thee, may love thee perfectly and perseveringly, and be closely united with thee, being wholly transformed into his image, to the glory of his holy Name, which is called upon us; Through the same thy Son Jesus Christ our Lord. Amen.

Give thanks to Christ. O most merciful Saviour, Jesus Christ, how good and gracious art thou, and of great mercy unto all them that call upon thee! For when we were not, by thy divine power thou didst create us: when we were thine enemies, thou camest down from heaven and with wondrous wisdom didst redeem us: And since without thee we cannot live, nor move, nor have any being, in body or in spirit, thou of thine unbounded goodness preservest us evermore by so many sacraments and means of grace, nay in this blessed sacrament thou givest us thy Body and Blood, that is, thyself, after a manner altogether wonderful. O love! O tenderness! O new and mighty mystery!

And dost thou then vouchsafe to come to me, O my God? The King and Lord of majesty supreme to the meanest of thy servants, the Almighty God to man, the Creator to the creature? Whence is this to me, that thou thyself, my Lord, shouldest come to me? O Lord our God, how excellent is thy Name in all the world! Who can express the noble acts of the Lord, or shew forth all his praise? Lord, I am less than the least of all thy mercies which thou hast shewed unto thy servant. Wherefore, acknowledging my own insufficiency, this only do I earnestly desire, that all creatures with me and for me may praise and bless thy Name for evermore; For thy most tender love, good Lord. Amen.

ON TUESDAY.

The Priest's Offering of Thanks and Praise to God the Father, and to our Lord Jesus Christ.

Who am I, O Infinite Goodness, that thou shouldest have willed me to stand before thee at thy holy altar, and in and with thy Son, the One High-Priest and Mediator, to offer unto thee the holy sacrifice, and to present and plead before thee himself, the immaculate Victim? Whence have I found this grace in thine eyes, that thou shouldest shew in me the riches of thy mercy?

Come and hearken, ye angels and saints of God, and I will tell you what the Lord hath done for my soul. For when I was lowly in my house, he lifted me from the dust, and set me with the princes of his people, that I should eat bread and drink wine at his table all the days of my life.

What thanks can I return to thee, O Jesus most merciful, the Saviour of the world? or what can I render unto thee for all the benefits that thou hast done unto me? For of a truth of thee, the Spouse of the Church, it is said in the Song of Songs, *If a man would give all the substance of his house for love, it would utterly be contemned.* All that thou hast hast thou freely given me, thy Body and Blood, thy Soul and Divinity; and were I to give thee all the substance of my house, my body and soul with all their powers, nay all I now have or ever can have, it should be accounted as nothing in comparison of thy boundless and inestimable gift.

As much am I indebted to thee as thou thyself art worth, who art infinite: wherefore my debt exceedeth all my powers. Yet do I dare to ask thee to despise not the scanty gift which in the simplicity of my heart I offer thee, saying with the Spouse, *My Beloved is mine, and I am his.* For as thou hast given thyself wholly to me for the nourishment of my soul, so do I devote myself wholly to thy service; and all I am, all I have, all I can, I wholly give

to thee, that thou mayest claim me wholly for thine own, nor any more suffer any part of me to be my own; For thy most tender mercy's sake, good Lord. Amen.

ON WEDNESDAY.

A joyful Thanksgiving to our Lord and Saviour.

I have found him whom my soul loveth: I have held him, and will not let him go. Thee, O my Jesus, I embrace. Thee, my love, and my joy, I hold fast. Of thee, the treasure of my heart, do I lay hold, in whom I possess all things. From all my necessities deliver me, O Lord, and make me to be as wholly thine as thou art mine. Thou, O Jesus, art my Creator that hast made me; create in me a clean heart, O God, and renew a right spirit within me. Thou art my King and my Lord, do thou possess me, and none but thee. Thou art my Teacher and my Master; O teach me true understanding and knowledge, and perfect obedience to thy Law. Thou art my Advocate with God the Father, cause that he may turn away his anger from me. Thou art he that shall come to judge the quick and dead, enter not into judgement with thy servant, O Lord.

Thou, Lord, art the beloved of my soul, betroth me to thee in lovingkindness and in mercies.

Thou art my guide and my defender, hold me fast by thee, and let who will lift his hand against me.

Thou wast made a Victim for me; my trust hath been in thee, O Lord, therefore shall I not fall.

Thou art my Saviour and Redeemer, finish thy work, and let not thy labour be of none effect.

Thou art the portion of mine inheritance, my portion in the land of the living, do thou restore my heritage unto me.

Thou art my glory, my crown, and my exceeding great reward; admit thou me to those good things which thou hast prepared for them that love thee.

O Jesus, O most merciful Jesus, O Jesus, gracious Son of Mary, Pour thou into me grace, wisdom, love, purity, and humility, that I may be able perfectly to love thee, to praise thee, to enjoy thee, to serve thee, and to glory in thee, now and for evermore. Amen.

How fair art thou, my beloved One, dearly beloved and longed for, my Saviour Jesus Christ! How fair art thou, how good and amiable! My only delight, my life, my joy, my chiefest pleasure, my God and my all! For thee I sigh, on thee I call, for thee I pant. I embrace and love thee with the whole inmost affection of my heart; for thou art God, and very goodness itself, everlasting love and wisdom inexhaustible, infinite power and absolute perfection.

What shall ever separate me from the love of thee? Shall short-lived pleasure, uncertain riches, empty honours, vanity of vanities? Neither the one nor the other shall do so, O good Jesus! For it is good for me to hold me fast by God, and to put my trust in the Lord God.

Help me, gracious Jesus, in this my holy purpose: and suffer me never to forget my resolutions. Let thy most holy sacrament be to me a most efficacious remedy to heal the wounds of all my sins, and an abundant storehouse of all needful grace and strength. Let it be to me a most strong defence against all evils and dangers, and a most firm support in my endeavour after eternal blessedness; For thy most tender mercy's sake, good Lord. Amen.

ON THURSDAY.

A devout Prayer to our Lord Jesus Christ.

Behold, Lord, I now have thee, who hast all things, I possess thee, who possessest all things and canst do all things. Therefore, O my God and my all, do thou wean my heart from all other things beside thee, for in them there is nothing but vanity and vexation of spirit. May my heart be fixed on thee alone, may my rest be in thee alone, for in thee is my treasure, in thee is the sovereign truth, true happiness, and everlasting life.

O Lord, let my soul feel the sweetness of thy dear presence within itself, that, allured by love of thee, it may seek for nothing wherein to rejoice out of thee, for thou art the very joy of my heart, the strength of my life, and my portion for ever.

Thou art the Physician of my soul, who with thine own stripes hast healed my sickness. I am that sick soul, whom thou camest from heaven to heal; Heal my soul therefore, for I have sinned against thee.

Thou art the Good Shepherd, who hast laid down thy life for thy sheep. Behold, I am that sheep that was lost, and yet thou deignest to feed me with thy Body and Blood. Lay me now upon thy shoulders, gather me in thine arm, and carry me in thy bosom. What wilt thou deny me, who hast given thyself unto me? O be thou my Shepherd, and I shall lack nothing in the green pastures wherein thou feedest me, until thou bring me unto the pastures of eternal life.

O thou true Light, which enlightenest every man that cometh into the world, lighten mine eyes, that I sleep not in death.

O Fire continually burning and never failing, behold how lukewarm and cold I am; O do thou inflame my heart, that it may ever be warmed with the love of thee.

O King of Heaven and Earth, great in power and rich in pity, behold, I am poor and needy, thou knowest what I most require, thou alone art able to enrich and help me; Help me, O God, and out of the treasures of thy goodness succour thou my needy soul.

O my Lord and my God, behold, I am thy servant and the son of thine handmaid; O give me understanding, and kindle my affection by the grace of thy Spirit, who is Comfort, Life, and Fire of Love, that I may know and do thy will.

Thou art the Lamb of God, the Lamb without blemish and without spot, that takest away the sins of the world; Take away from me whatever hurteth and displeaseth thee, and give me what is pleasing unto thee, and good for my own soul. Thou art my love, and all my joy. Thou art my God and my all. Thou art the portion of mine inheritance and of my cup. Thou maintainest my lot.

O Jesu, my Saviour, my God, and my All, may the sweet and burning power of thy love, I beseech thee, absorb my soul, that I may die unto the world for the love of thee, who for love of me didst vouchsafe to die upon the cross; For thy most tender mercy's sake, good Lord. Amen.

ON FRIDAY.

A Prayer for thyself.

Credo, Domine, sed credam firmius.

Hear me, most gracious and most loving Father, my Creator, my Preserver, my Guardian and my Guide, for unto thee do I make my prayer.

Lord, I believe, but would believe more firmly. I hope, O Lord, but would hope more securely. O Lord, I love, but yet would love more warmly. I grieve, O Lord, but yet would grieve more deeply.

Thee I adore, who art my first beginning; thee I desire, who art my final end. I praise thee, who art my continual benefactor; I call on thee, who art my kind defender.

By thy wisdom thou direct me, by thy righteousness thou keep me, by thy sweet mercy comfort and protect me.

I offer unto thee, my God, my thinkings, that they be towards thee; my sayings, that they may be of thee; my doings, that they may be according to thee; my sufferings, that they may be for thee.

I will whatsoever thou willest: I will because thou willest: I will in that manner thou willest: I will as long as thou willest.

I pray thee, O Lord, that thou wouldest give to my understanding enlightenment, to my will fervency, to my body purity, to my soul holiness.

Let pride never corrupt me, nor flattery move me: let the world never entice me, nor Satan beguile me.

Grant me grace to cleanse my memory, to check my tongue, refrain my eyes, restrain my senses.

Let me bewail my past transgressions, and for the future resist temptation: let me correct my sinful inclinations, and labour after all needful virtues.

Grant me, good Lord, love of thee, hatred of self, love of my neighbour, contempt of the world.

Let me study to obey superiors, to help inferiors, to serve my friends, to envy no man.

Let me keep in mind, O Jesus, thy precept and example, by loving mine enemies, by patiently suffering wrong,

by doing good to those that persecute me, by praying for those that falsely speak evil against me.

Let me overcome love of pleasure by self-denial, love of money by freely giving, heat of temper by gentleness, lukewarmness by earnestness.

Make me prudent in counsel, steadfast in danger, patient in adversity, humble in prosperity.

Grant me, O Lord, to be instant in prayer, temperate in meat and drink, diligent in duty, unwavering in purpose.

Let me be careful to preserve inward holiness, outward propriety, an exemplary conversation, a well-ordered life.

Let me take watchful heed to tame nature, to cherish grace, to keep thy law, to work out my salvation.

Let me strive after holiness by sincere confession of sin, by worthy receiving of the Body and Blood of Christ, by continual recollection of mind and pure intention of heart.

Let me learn from thee, O God, how little is all that is earthly, how great all that is heavenly, how short all that is of time, how lasting all that is of eternity.

Grant me, O Lord, to be prepared for death, to stand in awe of judgement, to escape from hell, and to attain to heaven; Through Jesus Christ our Lord. Amen. (*A Prayer of Pope Clement XI.*)

ON SATURDAY.

Another Prayer for thyself.

Grant me, I beseech thee, Almighty and most merciful God, Father, Son, and Holy Ghost, my Maker, my Saviour, my Sanctifier and Comforter, fervently to desire, wisely to search out, wholly to acknowledge, and perfectly to fulfil, all that is well-pleasing unto thee. Order thou my worldly condition to the honour and glory of thy Name: And of all that thou requirest me to do, grant me the knowledge, the desire, and the ability; that I may so fulfil it as I ought, and as is expedient for the welfare of my soul.

May my path to thee, I pray, be safe, straightforward, and perfect to the end, failing not either amid prosperity or adversity. Let me not be elated in the one, nor depressed in the other. But may I in prosperity give thanks to thee, and in adversity preserve my patience, rejoicing in nought save what advances me towards thee, grieving for nought save what withdraws me from thee, neither seeking to please, nor fearing to displease any save only thee.

Grant me to do all I do in charity, and to regard as dead all that belongeth not to the service of thee.

Let all that is transitory be worthless in my eyes because of thee, and all that is thine dear and precious, and thou, my God, more than all. Let all toil that is for thee be delightful to me, and all rest irksome that is not in thee.

Grant me, O Lord most holy, frequently and with fervency to direct my heart to thee, and sadly, with full purpose of amendment, to think over my shortcomings.

Make me, O my God and my Judge, humble without pretence, cheerful without levity, serious without dejection, grave without moroseness, active without frivolity, truthful without duplicity, fearful of thee without despair, trustful in thee without presumption, chaste without depravity, able to correct my neighbour without angry feeling, and by word and example to edify him without pride, obedient without gainsaying, patient without murmuring.

Give me, O Lord, a wakeful heart, which no curious imaginations may withdraw from thee: Give me a steadfast heart, which no unworthy affection may drag downwards: Give me an unconquered heart, which no tribulation can wear out: Give me a free and disengaged heart, which the violence of no absorbing fascination may enslave: Give me an upright heart, which no unworthy purpose may tempt aside.

Bestow upon me also, O Lord my God, understanding to know thee, diligence to seek thee, wisdom to find thee, a behaviour that may please thee, a perseverance that may happily and trustfully await thee, and a faithfulness that may finally embrace thee. Grant me in my pilgrimage to suffer thy punishments with contrition, to make good use of thy blessings through thy grace, and at length in the heavenly fatherland to be admitted to thy joys in glory; Who livest and reignest One God, now and for ever. Amen. (*From S. Thomas Aquinas.*)

Hymns on the Holy Communion

Hymns on the Holy Communion.

I.

Lauda Sion.

LAUD, O Sion, thy salvation,
Laud with hymns of exultation
Christ thy King and Shepherd true;
Bring him all the praise thou knowest;
He is more than thou bestowest;
Never canst thou reach his due.

Special theme for glad thanksgiving
Is the living and life-giving
Bread, to-day before thee set;
From his hands of old partaken
As we know by faith unshaken,
Where the Twelve at supper met.

Here the new law's new oblation,
By the new King's revelation,
Ends the ancient paschal rite;
Here the new the old effaceth,
Truth away the shadows chaseth,
Morn dispels the gloom of night.

What he did, at supper seated,
Christ ordained to be repeated,
His Memorial ne'er to cease;
And his rule for guidance taking
Bread and wine we hallow, making
Thus our sacrifice of peace.

Wondrous truth by Christians learnèd,
Bread into his Flesh is turnèd,
Into precious Blood the wine;
Here sight fails, nor thought conceiveth,
But a dauntless faith believeth,
Resting on a power divine.

They divide him not that take him,
Neither do they rend nor break him,
All receive him whole that taste:
Whether one partake or many,
Still he never faileth any,
Still our Treasure cannot waste.

Good and bad alike are sharing,
Yet what unlike doom preparing,
Endless life, or endless woe!
Life to these, to those damnation,
See, from like participation,
How unlike the issues flow!

Breaking bread, as is ordainèd,
Hold we fast with faith unfeignèd,
That as much there is containèd
In a crumb as all beside.
Nought the precious gift divideth,
Breaking but the sign betideth,
Jesus still the same abideth,
He, the Substance signified.

See the angels' food descending,
Given to pilgrims homeward wending,
Bread the children's steps attending,
Which on dogs may ne'er be spent:
See the Truth its types fulfilling,
Isaac bound, a victim willing,
Paschal Lamb its life-blood spilling,
Manna to the fathers sent.

Truest bread, Good Shepherd, tend us,
Jesu, pity and befriend us;
Feed our souls, from ill defend us,
Sight of all thy goodness send us,
In the land of life and light.
Thou who all things canst and knowest,
Who on earth such food bestowest,
Us with thy blest saints, though lowest,
Where the heavenly feast thou shewest
Evermore in bliss unite. Amen.

(*S. Thomas Aquinas.*)

II.

Pange, lingua, gloriosi Corporis mysterium.

Now, my tongue, the mystery telling
Of the glorious Body sing,
And the Blood all price excelling,
Which the Gentiles' Lord and King,
In a virgin's womb once dwelling,
Shed for this world's ransoming.

Given for us, and condescending
To be born for us below,

He with men in converse blending
Dwelt the seed of truth to sow,
Till he closed with wondrous ending
His most patient life of woe.

That last night at supper lying,
'Mid the Twelve, his chosen band,
Jesus, with the law complying,
Keeps the feast its rites demand;
Then, more precious Food supplying,
Gives himself with his own hand.

Word-made-Flesh true bread he maketh
By his word his Flesh to be;
Wine, his Blood; which whoso taketh
Must from carnal thoughts be free;
Faith alone, though sight forsaketh,
Shews true hearts the mystery.

Then before his altar bending,
Him with prostrate soul revere;
Faith her aid to vision lending,
Tells that he unseen is near;
Ancient types and shadows ending,
Christ, the very Truth, is here.

Praise we therefore give, and blessing,
To the Father and the Son,
Honour, laud, and might addressing,
While eternal ages run;
Ever too his love confessing,
Who from both with both is one. Amen.

(*The same.*)

III.

Verbum supernum prodiens.

The heavenly Word proceeding forth,
Yet leaving not the Father's side,
Accomplishing his work on earth,
Had reached at length life's eventide.

By false disciple to be given
To foemen for his life athirst,
Himself, the very Bread of heaven,
He gave to his disciples first.

He gave himself in either kind,
His precious Flesh, his precious Blood;
In love's own fulness thus designed
Of the whole man to be the food.

By birth, their fellow-man was he;
Their meat, when sitting at the board;
He died, their Ransomer to be;
He ever reigns, their great reward.

O saving Victim! opening wide
The gate of heaven to man below;
Our foes press on from every side,
Thine aid supply, thy strength bestow.

Blest Three in One, to thee ascend
All thanks and praise for evermore;
O grant us life that ne'er shall end,
Upon the heavenly country's shore.
Amen.

(*The same.*)

IV.

O God, unseen, yet ever near,
Thy presence may we feel;
And thus inspired with holy fear;
Before thine altar kneel.

Here may thy faithful people know
The blessings of thy love;
The streams that through the desert flow,
The Manna from above.

We come, obedient to thy word,
To feast on heavenly food;
Our meat, the Body of the Lord,
Our drink, his precious Blood.

Thus may we all thy word obey,
For we, O God, are thine;
And go rejoicing on our way,
Renewed with strength divine. Amen.

(*Church Hymns, S.P.C.K.* No 213.)

V.

Adoro te devoté.

Humbly I adore thee, hidden Deity, Which beneath these symbols art concealed from me: Wholly in submission thee my spirit hails, For in contemplating thee it wholly fails.

Seeing, touching, tasting, all are here deceived, But by hearing only safely 'tis believed: I believe whatever God's own Son averred, Nothing can be truer than truth's very word.

On the cross thy Godhead only was concealed, Here not e'en thy manhood is to sight revealed: But in both believing and confessing, Lord, Ask I what the dying thief of thee implored.

I do not, like Thomas, see thy wounds appear, But with him confess my Lord

and God is here: Grant this faith in me may evermore increase, And my hope in thee and love may never cease.

O thrice-blest memorial of my dying Lord, This true Bread of life doth life to man afford; Grant, O Lord, my soul may ever feed on thee, And thy taste of all things to it sweetest be.

Victim for thy people, Jesu, Lord and God, Cleanse me, wretched sinner, in thy precious Blood; Blood whereof one drop for human kind outpoured, Might from all transgression have the world restored.

Jesu, whom in this life veilèd I behold, Grant what my soul thirsts for with desire untold; O may I beholding thine unveilèd grace, Rest in blissful vision of thine open face. Amen.

(*S. Thomas Aquinas. P.G.M.*)

VI.

Ave verum.

Hail, true Body, born of Mary,
Spotless Virgin's virgin birth,
On the cross that hangedst weary
To redeem the sons of earth;
Hear us, merciful and mild,
Jesu, Mary's gracious Child.

Thou, whose sacred side was riven,
Whence flowed forth the saving flood,
O mayest thou, dear Lord, be given,
At death's hour to be my food.
Hear us, merciful and mild,
Jesu, Mary's gracious Child.

(*An ancient Anthem.*)

VII.

[Draw nigh and take the Body of the Lord,
And drink the holy Blood for you outpoured.]

Saved by that Body and that holy Blood,
With souls refreshed, we render thanks to God.

Salvation's giver, Christ, the only Son,
By his dear cross and blood the victory won.

Offered was he for greatest and for least,
Himself the victim, and himself the priest.

Victims were offered by the law of old,
Which in a type this heavenly mystery told.

He, ransomer from death, and light from shade,
Now gives his holy grace his saints to aid.

[Approach ye then with faithful hearts sincere,
And take the safeguard of salvation here.]

He, that his saints in this world rules and shields,
To all believers life eternal yields;

With heavenly bread makes them that hunger whole,
Gives living waters to the thirsting soul.

Alpha and Omega, to whom shall bow
All nations at the Doom, is with us now.
Amen.

NOTE.—*This Hymn may be used as a Thanksgiving after Communion, if the first and seventh verses are omitted.*

VIII.

Deck thyself, my soul, with gladness,
Leave the gloomy haunts of sadness,
Come into the daylight's splendour,
There with joy thy praises render
Unto him, whose boundless grace
Grants thee at his feast a place;
He whom all the heavens obey
Deigns to dwell in thee to-day.

Hasten as a bride to meet him,
And with loving reverence greet him
Who with words of life immortal
Now is knocking at thy portal;
Haste to make for him a way
Cast thee at his feet, and say,
Since, O Lord, thou com'st to me,
Never will I turn from thee.

Ah, how hungers all my spirit
For the love I do not merit!
Ah, how oft with sighs fast thronging
For this Food have I been longing!

How have thirsted in the strife
For this draught, O Prince of Life;
Wished, O Friend of man, to be,
Ever one with God through thee!

Here I sink before thee lowly,
Filled with joy most deep and holy,
As with trembling awe and wonder
On thy mighty works I ponder;
On this Banquet's mystery,
On the depths we cannot see:
Far beyond all mortal sight
Lie the secrets of thy might.

Sun, who all my life dost brighten,
Light, who dost my soul enlighten,
Joy, the sweetest man e'er knoweth,
Fount, whence all my being floweth,
Here I fall before thy feet,
Grant me worthily to eat
Of this blessed heavenly food,
To thy praise, and to my good.

Jesu, bread of life from heaven,
Never be thou vainly given,
Nor I to my hurt invited;
Be thy love with love requited;
Let me learn its depths indeed,
While on thee my soul doth feed;
Let me, here so richly blest,
Be hereafter too thy guest. Amen.

(*Lyra Germanica, from the German of J. Frank*, A.D. 1653.)

IX.

O thou eternal Victim, slain
A sacrifice for guilty man,
By the eternal Spirit made
An offering in the sinner's stead,
Our everlasting Priest art thou,
And plead'st thy death for sinners now.

Thy offering still continues new;
Thy vesture keeps its bloody hue;
Thou stand'st the ever-slaughtered Lamb;
Thy priesthood still remains the same;
Thy years, O God, shall never fail,
Thy goodness is unchangeable.

O that our faith may never move,
But stand unshaken as thy love!
Sure evidence of things unseen,
Now let it pass the years between,
And view thee bleeding on the tree,
My God, who dies for me, for me.

(*Wesley's Hymns.* No. 545.)

X.

Jesu, at whose supreme command,
We now approach to God,
Before us in thy vesture stand,
Thy vesture dipped in blood!
Obedient to thy gracious word
We break the hallowed bread,
Commemorate thee, our dying Lord,
And trust on thee to feed.

The cup of blessing, blessed by thee,
Let it thy Blood impart;
The bread thy mystic Body be,
And cheer each languid heart.
The grace which sure salvation brings
Let us herewith receive;
Satiate the hungry with good things,
The Hidden Manna give.

The living Bread sent down from heaven,
In us vouchsafe to be:
Thy Flesh for all the world is given,
And all may live by thee.
Now, Lord, on us thy Flesh bestow,
And let us drink thy Blood,
Till all our souls are filled below
With all the life of God.

(*Wesley's Hymns.* No. 549.)

XI.

Victim divine, thy grace we claim,
While thus thy precious death we shew:
Once offered up, a spotless Lamb,
In thy great temple here below,
Thou didst for all mankind atone,
And standest now before the throne.

Thou standest in the holy place,
As now for guilty sinners slain;
The Blood of sprinkling speaks, and prays,
All prevalent for helpless man;
Thy Blood is still our ransom found,
And speaks salvation all around.

The smoke of thy atonement here
Darkened the sun, and rent the veil,
Made the new way to heaven appear,
And shewed the great invisible;
Well-pleased in thee, our God looked down,
And calls his rebels to a crown.

He still respects thy sacrifice;
Its savour sweet does always please;
The offering smokes through earth and skies,
Diffusing life, and joy, and peace;
To these, thy lower courts, it comes,
And fills them with divine perfumes!

We need not now go up to heaven,
To bring the long-sought Saviour down;
Thou art to all already given,
Thou dost even now thy banquet crown;
To every faithful soul appear,
And shew thy real presence here!

(*Wesley's Hymns.* No. 551.)

XII.

Once, only once, and once for all,
His precious life he gave;
Before the cross our spirits fall,
And own it strong to save.

'One offering, single and complete,'
With lips and heart we say;
But what he never can repeat
He shews forth day by day.

For, as the priest of Aaron's line
Within the holiest stood,
And sprinkled all the mercy-shrine
With sacrificial blood;

So he, who once atonement wrought,
Our Priest of endless power,
Presents himself for those he bought
In that dark noontide hour.

His manhood pleads where now it lives
On heaven's eternal throne,
And where in mystic rite he gives
Its presence to his own.

And so we shew thy death, O Lord,
Till thou again appear;
And feel, when we approach thy board,
We have an altar here.

All glory to the Father be,
All glory to the Son,
All glory, Holy Ghost, to thee,
While endless ages run. Amen.

(*Rev. William Bright, D.D.* No. 315, *Hymns Ancient and Modern.*)

XIII.

And now, O Father, mindful of the love
That bought us, once for all, on Calvary's tree,
And having with us him that pleads above,
We here present, we here spread forth to thee
That only Offering perfect in thine eyes,
The one true, pure, immortal Sacrifice.

Look, Father, look on his anointed face,
And only look on us as found in him;
Look not on our misusings of thy grace,
Our prayer so languid, and our faith so dim;
For lo! between our sins and their reward
We set the Passion of thy Son our Lord.

And then for those, our dearest and our best,
By this prevailing presence we appeal;
O fold them closer to thy mercy's breast,
O do thine utmost for their souls' true weal;
From tainting mischief keep them white and clear,
And crown thy gifts with strength to persevere.

And so we come; O draw us to thy feet,
Most patient Saviour, who canst love us still;
And by this Food, so awful and so sweet,
Deliver us from every touch of ill:
In thine own service make us glad and free,
And grant us never more to part with thee. Amen.

(*The same. H. A. M.*, 322.)

XIV.

Now take my heart and all that is in Me, my Lord beloved, take it from me to thee;
I would have thine,
This soul and flesh of mine;
Would order thought and word and deed,
As thy most holy will shall lead.

Thou feedest me with heavenly bread
and wine, Thou pourest through me
streams of life divine;
O noble face,
So sweet, so full of grace,
I ponder as thy cross I see,
How best to give myself to thee.

Behold, through all the eternal ages
still My heart shall choose and love thy
holy will;
Wouldst thou my death,
I die to thee in faith;
Wouldst thou that I should longer live,
To thee the choice I wholly give.

But thou must also deign to be my
own, To dwell in me, to make my heart
thy throne,
My God indeed,
My Help in time of need,
My Head from whom no power can sever,
The Bridegroom of my soul for ever.

(*Lyra Germanica, from the German of Johann Scheffler, commonly called Angelus*, A.D. 1657.)

XV.

O how could I forget him
Who ne'er forgetteth me?
Or tell the love that let him
Come down to set me free?
I lay in darkest sadness,
Till he made all things new,
And still fresh love and gladness
Flows from that heart so true.

O how could I e'er leave him
Who is so kind a friend?
Or how could ever grieve him
Who thus to me doth bend?
Have I not seen him dying
For us on yonder tree?
Do I not hear him crying,
Arise, and follow me!

For ever will I love him
Who saw my hopeless plight,
Who felt my sorrows move him,
And brought me life and light;
Whose arm shall be around me
When my last hour is come,
And suffer none to wound me,
Though dark the passage home.

He gives me pledges holy,
His Body and his Blood,
He lifts the scorned, the lowly,
He makes my courage good;
For he will reign within me,
And shed his graces there;
The heaven he died to win me
Can I then fail to share?

In joy and sorrow ever
Shine through me, blessed heart,
Who, bleeding for us, never
Didst shrink from sorest smart!
Whate'er I've loved or striven
Or borne, I bring to thee;
Now let thy heart and heaven
Stand open, Lord, to me!

(*Ibid. From the German of Kern.*)

XVI.

Litany of the Blessed Sacrament of the Body and Blood of Christ.

God the Father, God the Son,
God the Spirit, Three in One,
Spare us, Holy Trinity.

God of God, and Light of light,
King of glory, Lord of might,
Hear us, Holy Jesu.

Very Man, who for our sake
Didst true flesh of Mary take,
Hear us, Holy Jesu.

Shepherd, whom the Father gave
His lost sheep to find and save,
Hear us, Holy Jesu.

Priest and Victim, whom of old
Type and prophecy foretold,
Hear us, Holy Jesu.

King of Salem, Priest divine,
Bringing forth thy bread and wine,
Hear us, Holy Jesu.

Paschal Lamb, whose sprinkled blood
Saves the Israël of God,
Hear us, Holy Jesu.

Manna, found at dawn of day,
Pilgrim's Food in desert-way,
Hear us, Holy Jesu.

Offering pure, in every place
Pledge and means of heavenly grace,
Hear us, Holy Jesu.

PART 2.

By the mercy, that of yore
Shadowed forth thy gifts in store,
Save us, Holy Jesu.

By the love, on that last night
That ordained the better rite,
Save us, Holy Jesu.

By the death, that could alone
For the whole world's sin atone,
Save us, Holy Jesu.

By the wounds, that ever plead
For our help in time of need,
Save us, Holy Jesu.

PART 3.

That we may remember still
Kedron's brook and Calvary's hill,
Grant us, Holy Jesu.

That our thankful hearts may glow
As thy precious death we shew,
Grant us, Holy Jesu.

That, with humble contrite fear,
We may joy to feel thee near,
Grant us, Holy Jesu.

That in faith we may adore,
Praise, and love thee more and more,
Grant us, Holy Jesu.

That thy sacred Flesh and Blood
Be our true life-giving food,
Grant us, Holy Jesu.

That in all our words and ways
We may daily shew thy praise,
Grant us, Holy Jesu.

That, as death's dark vale we tread,
Thou mayst be our strengthening bread,
Grant us, Holy Jesu.

That, unworthy though we be,
We may ever dwell with thee,
Grant us, Holy Jesu. Amen.

(*H. A. M.*, 472.)

Hymns and Litany of the Most Holy Name of Jesus

HYMNS OF THE MOST HOLY NAME OF JESUS.

Jesu, dulcis memoria.

Jesu! the very thought is sweet;
In that dear Name all heart-joys meet:
But oh! than honey sweeter far
The glimpses of his Presence are.

No word is sung more sweet than this,
No sound is heard more full of bliss,
No thought brings sweeter comfort nigh,
Than Jesus, Son of God most high.

Jesu, the hope of souls forlorn,
How good to them for sin that mourn!
To them that seek thee, oh how kind!
But what art thou to them that find?

No tongue of mortal can express,
No pen can write the blessedness,
He only who hath proved it knows
What bliss from love of Jesus flows.

O Jesu, King of wondrous might!
O Victor, glorious from the fight!
Sweetness that may not be expressed,
And altogether loveliest!

Abide with us, O Lord, to-day,
Fulfil us with thy grace, we pray;
And with thine own true sweetness feed
Our souls from sin and darkness freed.
Amen.

Jesu, dulcis memoria.

Jesu, the very thought of thee
With sweetness fills the breast;
But sweeter far thy face to see,
And in thy presence rest.

No voice can sing, no heart can frame,
Nor can the memory find
A sweeter sound than Jesu's Name,
The Saviour of mankind.

O hope of every contrite heart,
O joy of all the meek,
To those who ask how kind thou art,
How good to those who seek!

But what to those who find? Ah! this
Nor tongue nor pen can shew;
The love of Jesus, what it is
None but his loved ones know.

Jesu, our only joy be thou,
As thou our Prize wilt be;
In thee be all our glory now,
And through eternity.

Jesu, Rex admirabilis.

O Jesu, King most wonderful,
Thou Conqueror renowned,
Thou sweetness most ineffable,
In whom all joys are found!

When once thou visitest the heart,
Then truth begins to shine,
Then earthly vanities depart,
Then kindles love divine.

O Jesu, light of all below,
Thou fount of living fire,
Surpassing all the joys we know,
And all we can desire;

Jesu, may all confess thy Name,
Thy wondrous love adore,
And seeking thee, themselves inflame
To seek thee more and more.

Thee, Jesu, may our voices bless,
Thee may we love alone,
And ever in our lives express
The image of thine own.

Jesu, decus angelicum.

O Jesu, thou the beauty art
Of Angel-worlds above;
Thy Name is music to the heart,
Inflaming it with love.

Celestial sweetness unalloyed,
Who eat thee hunger still;
Who drink of thee still feel a void,
Which only thou canst fill.

O most sweet Jesu, hear the sighs
Which unto thee we send;
To thee our inmost spirit cries,
To thee our prayers ascend.

Abide with us, and let thy light
Shine, Lord, on every heart;
Dispel the darkness of our night,
And joy to all impart.

Jesu, our Love and Joy, to thee,
The Virgin's holy Son,
All might, and praise, and glory be,
While endless ages run. Amen.

A LITANY
OF THE MOST HOLY NAME OF JESUS.

O God, our Father in heaven,
Have mercy upon us.

O God the Son, Redeemer of the world,
Have mercy upon us.

O God the Holy Ghost, our Comforter,
Have mercy upon us.

O Holy Trinity, one God,
Have mercy upon us.

Jesus, the only-begotten Son of God,
Have mercy upon us.

(*And this Response may be said after each of the following Invocations, or else only where it is printed.*)

Jesus, the Word of the Father,
Jesus, the brightness of the Father's glory,
Jesus, the image of God,
Have mercy upon us.

Jesus, the one Mediator,
Jesus, through whom all things were made,
Jesus, our Lord and our God,
Have mercy upon us.

Jesus, the Word incarnate,
Jesus, Emmanuel God with us,
Jesus, Son of the blessed Virgin Mary,
Have mercy upon us.

Jesus, meek and lowly of heart,
Jesus, the Man of sorrows,
Jesus, the Saviour of the world,
Have mercy upon us.

Jesus, our Prophet, Priest, and King,
Jesus, our example of life,
Jesus, the light of the world,
Have mercy upon us.

Jesus, the good Shepherd,
Jesus, our great High-Priest,
Jesus, our Saving Victim,
Have mercy upon us.

Jesus, crucified, risen, glorified, enthroned,
Jesus, our Advocate and Intercessor,
Jesus, our treasure in heaven,
Have mercy upon us.

Jesus, lover of our souls,
Jesus, our refuge,
Jesus, our most beloved,
Have mercy upon us.

Jesus, our life,
Jesus, our ever-present friend,
Jesus, our future Judge,
Have mercy upon us.

Jesus, crown and reward of thy saints,
Have mercy upon us.

BE MERCIFUL to us, O Jesus,
Spare us, good Lord.

Be merciful to us, O Jesus,
And graciously hear us.

FROM all evil,
Jesus, deliver us.

From all sin,
Jesus, deliver us.

From the love of the world,
From the lusts of the flesh,
From the pride of life,
Jesus, deliver us.

From the snares of the devil,
From unbelief and denial of thee,
From the loss of thee,
Jesus, deliver us.

From all despair,
From thy wrath,
From eternal death,
Jesus, deliver us.

BY thy holy incarnation,
By thy sinless birth,
By thy lowly childhood,
Jesus, deliver us.

By thy pure manhood,
By thy most holy life and labours,
By thy trials and sorrows,
Jesus, deliver us.

By thine agony and bloody sweat,
By thy cross and passion,
By thy pain and suffering,
Jesus, deliver us.

By thy death and burial,
By thy passage into the unseen,
By thy glorious resurrection and ascension,
Jesus, deliver us.

By thine all-prevailing intercession,
By thy joys and heavenly Majesty,
By thine unchanging love and tender sympathy,
Jesus, deliver us.

By thine incorporation of us into thy Holy Church,
Jesus, deliver us.

By thy gift of thy Holy Ghost,
Jesus, deliver us.

By thy feeding us with thine own Flesh and Blood,
Jesus, deliver us.

By the power of thy Name which is above every name,
Jesus, deliver us.

IN all our life,
Jesus, deliver us.

In joy and in sorrow,
Jesus, deliver us.

In sickness and in health,
In prosperity and in adversity,
In work and in rest,
Jesus, deliver us.

In trial and in temptation,
In pain of body,
In anguish of mind,
Jesus, deliver us.

In doubt and darkness,
In loneliness and desolation,
In distress and anxiety,
Jesus, deliver us.

In reproach for thee,
In opposition and persecution,
In suffering for thy Kingdom,
Jesus, deliver us.

In sorrow for sin,
Jesus, deliver us.

In the hour of death,
Jesus, deliver us.

In the unseen state,
Jesus, deliver us.

At thy longed-for coming,
In thine awful judgement,
In the joy and glory of thy saints,
Jesus, deliver us.

WE SINNERS do beseech thee to hear us, O Lord God; and that it may please thee to grant,

That we may be strengthened with might by thy Spirit in the inner man,
Grant us, good Lord.

That in thy heavenly sacrament we may be continually refreshed by thy most holy Body and most precious Blood,
Grant us, good Lord.

That we may know thee to be always with us, and within us, dwelling in our hearts,
Grant us, good Lord.

That we may so see thee by faith that our hearts may rejoice with the joy that none can take from us,
Grant us, good Lord.

That we may know thy love which passeth knowledge,
Grant us, good Lord.

That in all our tribulations we may have peace in thee,
Grant us, good Lord.

That in all our temptations we may be more than conquerors through thee who lovest us,
Grant us, good Lord.

That, loving thee, we may keep thy commandments,
Grant us, good Lord.

That we may so abide in thy love that thou mayest come unto us, and, with the Father, make thine abode with us,
Grant us, good Lord.

That abiding in thee we may bring forth much fruit, to the glory of the Father,
Grant us, good Lord.

That as thou hast loved us, so we may also love one another,
Grant us, good Lord.

That we may take up our cross daily and follow thee,
Grant us, good Lord.

That we may confess thee before men,
Grant us, good Lord.

That we may be faithful unto death,
Grant us, good Lord.

That when we depart we may be with thee in Paradise,
Grant us, good Lord.

That we may have part in the First Resurrection, and may be with thee where thou art, that we may behold thy glory,
Grant us, good Lord.

Son of God, we beseech thee to hear us,
Son of God, we beseech thee to hear us.

O Lamb of God, that takest away the sins of the world,
Grant us thy peace.

O Lamb of God, that takest away the sins of the world,
Have mercy upon us.

O Christ, hear us.
O Christ, hear us.

Lord, have mercy upon us.
Lord, have mercy upon us.

Christ, have mercy upon us.
Christ, have mercy upon us.

Lord, have mercy upon us.
Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

We will give thanks unto thee, O Lord. *And call upon thy Name.*

Our delight shall be daily in thy Name. *And in thy righteousness will we make our boast.*

Our help is in the Name of the Lord. *Who hath made heaven and earth.*

O praise the Lord with me. *And let us magnify his Name together.*

Rejoice in his holy Name. *Let the heart of them rejoice that seek the Lord.*

I will be glad and rejoice in thee. *Yea, my songs will I make of thy Name, O thou most Highest.*

Blessed be the Name of the Lord. *From this time forth for evermore.*

Prayer.

O GOD, who didst give to thine only-begotten Son, our Lord Jesus Christ, that most glorious Name which is above every name, and hast made it to be loved with deepest affection by all believers and dreaded by all evil spirits, Mercifully grant that all who now on earth devoutly honour this holy Name of Jesus, may both enjoy the sweetness of his holy comfort in this present life, and also attain to everlasting joy and gladness in that which is to come; With him who liveth and reigneth with thee in the Unity of the Holy Ghost, ever one God, world without end. Amen. (*The Sarum Collect.*)

Or this,

O GOD, who didst ordain thine only-begotten Son to be the Saviour of mankind, and didst command that his Name should be called Jesus, Mercifully grant that as we love and honour his holy Name on earth, so we may ever enjoy the vision of him in heaven; Through the same thy Son Jesus Christ our Lord. Amen. (*The Roman Collect.*)

Other Prayers or Intercessions may be said here.

After which shall be said,

O SAVIOUR of the world, who by thy cross and precious Blood hast redeemed us, Save us, and help us, we humbly beseech thee, O Lord.

THE Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore our defence; And make us know and feel that there is none other name under heaven given to man, in whom, and through whom, we may receive health and salvation, but only the Name of our Lord Jesus Christ. Amen.

UNTO God's gracious mercy and protection we commit ourselves. The Lord bless us, and keep us; The Lord make his face to shine upon us, and be gracious unto us; The Lord lift up his countenance upon us, and give us peace, both now and evermore. Amen.

(*P. G. M.*)

Appendix

I. *Ordinarium et Canon Missæ secundum Usum insignis et præclaræ Ecclesiæ Sarum.*

II. *The First English Reformed Communion Office.* A.D. 1549.

SCHEMA LITURGIÆ SARISBURIENSIS ECCLESIÆ.

I. Præparatio.

Hymnus Veni Creator.
Oratio Deus, cui omne cor.
Psalmus xliii., Judica me.
Kyrie.
Pater noster.

II. Ordinarium.

Officium, sive Introitus.
i.e. Psalmus et Gloria.
Confessio.
Osculum Pacis, (*Cleri*).
Thurificatio Altaris et Sacerdotis.
Gloria in excelsis.
Oratio (*Collecta*).
Lectio Veteris Testamenti.

(*In Jejuniis Quat. Temp.: in vig. et Die Nativ. Domini: in Epiph. et Oct.: in Ramis Palmarum, Parasceve, et Sabbato Sancto: in Vig. et in Die Pentecostes.*)

Epistola.
Gradale, et suus versus.
Alleluia, *vel, a* lxx *ad cœnam Domini, Tractus.*
Sequentia.
Evangelium.
Symbolum Nicænum.
Offertorium Panis et Vini.
Thurificatio oblatorum, Sacerdotis et Chori, et altaris.
Ablutio manuum.
Secreta Or. '*Super Oblata.*'

III. Canon Missæ.

Te igitur.
Memento (*pro vivis*).
Communicantes—(i.e. *Commem. Sanctorum*).
Oblatio.
Qui pridie (*Consecratio*).
Unde et memores—(*Memoria Passionis, etc.*)
Supra quæ.
Supplices te rogamus.
Memento (*pro mortuis*).
Pater noster.
Embolismus.
Fractio Hostiæ.
Agnus Dei.
Commixtio.
Pax et osculum.
Oratt. privatæ Sacerdotis ante Communionem.
Gratiarum actio Sacerdotis.
Communio Populi.
Ablutio Calicis.
Communio (*versus Psalmi*).
Post-communio (*Oratio*).
Oratio super Populum (*in* xl.).
Oratio Placeat tibi.

I

Ordinarium et Canon Missae

SECUNDUM USUM INSIGNIS ET PRÆCLARÆ

ECCLESIÆ SARUM.

ORDINARIUM MISSÆ.

Ad Missam dicendam, dum Sacerdos induit se sacris vestibus, dicat Hymnum sequentem.

Hymnus.

Veni, Creator Spiritus,
mentes tuorum visita :
imple superna gratia
quæ tu creasti pectora.
Qui Paraclitus diceris,
donum Dei altissimi,
fons vivus, ignis, caritas,
et spiritalis unctio.
Tu septiformis munere,
dextræ Dei tu digitus ;
tu rite promissum Patris,
sermone ditans guttura.
Accende lumen sensibus,
infunde amorem cordibus :
infirma nostri corporis.
virtute firmans perpeti.
Hostem repellas longius,
pacemque duces protinus ;
ductore sic te prævio
vitemus omne noxium.
Per te sciamus da Patrem,
noscamus atque Filium ;
te utriusque Spiritum
credamus omni tempore.
Sit laus Patri cum Filio,
Sancto simul Paraclito :
nobisque mittat Filius
charisma Sancti Spiritus.

V. Emitte Spiritum tuum et creabuntur. *R.* Et renovabis faciem terræ.

Oratio. Deus, cui omne cor patet et omnis voluntas loquitur, et quem nullum latet secretum, purifica per infusionem Sancti Spiritus cogitationes cordis nostri, ut te perfecte diligere et digne laudare mereamur. Per Dominum nostrum Jesum Christum, Qui tecum vivit et regnat, in unitate ejusdem Spiritus Sancti, per omnia sæcula sæculorum. Amen.

Deinde sequatur.

Antiphona, Introibo ad altare Dei.

Psalmus. Judica me, Deus, et discerne causam meam de gente non sancta : ab homine iniquo et doloso erue me.

Quia tu es Deus, fortitudo mea : quare me repulisti, et quare tristis incedo, dum affligit me inimicus ?

Emitte lucem tuam et veritatem tuam : ipsa me deduxerunt, et adduxerunt in montem sanctum tuum, et in tabernacula tua.

Et introibo ad altare Dei : ad Deum, qui lætificat juventutem meam.

Confitebor tibi in cithara, Deus, Deus meus : quare tristis es, anima mea, et quare conturbas me ?

Spera in Deo, quoniam adhuc confitebor illi : salutare vultus mei, et Deus meus.

Gloria Patri, et Filio : et Spiritui Sancto :

Sicut erat in principio, et nunc, et semper : et in sæcula sæculorum. Amen.

Antiphona. Introibo ad altare Dei : ad Deum qui lætificat juventutem meam.

Kyrie eleison.
Christe eleison.
Kyrie eleison.

Pater noster, qui es in cœlis, Sanctificetur Nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, Sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie. Et dimitte nobis debita nostra, Sicut et nos dimittimus debitoribus nostris. Et

ne nos inducas in tentationem; Sed libera nos a malo.

Ave Maria.

His finitis et Officio [*i.e. Introitu, cum Psalmo et* Gloria Patri] *Missæ inchoato, cum post Officium* Gloria Patri *incipitur, accedat Sacerdos cum suis ministris ad gradum altaris, et dicat ipse Confessionem, diacono assistente a dextris et subdiacono a sinistris. Hoc modo incipiendo,*

Et ne nos inducas in tentationem. Sed libera nos a malo.

Confitemini Domino quoniam bonus: quoniam in sæculum misericordia ejus.

Confessio. Confiteor Deo, beatæ Mariæ, omnibus sanctis, et vobis; quia peccavi nimis, cogitatione, locutione, et opere: mea culpa: Precor sanctam Mariam, omnes sanctos Dei, et vos, orare pro me.

Ministri respondeant,

Misereatur vestri omnipotens Deus, et dimittat vobis omnia peccata vestra; liberet vos ab omni malo; conservet et confirmet in bono; et ad vitam perducat æternam.

Sacerdos. Amen.

Et postea dicant, Confiteor. *Quo dicto dicat Sacerdos,* Misereatur, *ut supra. Deinde dicat Sacerdos,*

Absolutionem et remissionem omnium peccatorum vestrorum, spatium veræ pœnitentiæ et emendationem vitæ, gratiam et consolationem Sancti Spiritus, tribuat vobis omnipotens et misericors Dominus.

Ministri respondeant, Amen

Et sciendum est, quod quicumque sacerdos Officium exsequatur, semper Episcopus, si præsens fuerit, ad gradum altaris dicat Confiteor, Misereatur *et* Absolutionem.

Deinde dicat Sacerdos Versum,

Adjutorium nostrum in Nomine Domini. *R.* Qui fecit cœlum et terram.

V. Sit Nomen Domini benedictum. *R.* Ex hoc nunc et usque in sæculum.

Oremus.

Deinde, finitis precibus, Sacerdos deosculetur diaconum, et postea subdiaconum, ita dicens,

HABETE osculum pacis et dilectionis, ut apti sitis sacrosancto altari, ad perficiendum officia divina.

Et hoc semper observetur per totum annum nisi tantum in missis pro defunctis, et in tribus proximis feriis ante Pascha.

His itaque peractis, ceroferarii candelabra cum cereis ad gradum altaris dimittant; deinde accedat Sacerdos ad altare, et dicat in medio altaris tacita voce, inclinatoque corpore et junctis manibus,

Oremus.

AUFER a nobis, quæsumus, Domine, cunctas iniquitates nostras, ut ad sancta sanctorum puris mereamur mentibus introire; Per Christum Dominum nostrum.

Tunc erigat se Sacerdos et osculetur altare, et hoc in medio, et signet se in facie sua ita dicens,

IN NOMINE Patris et Filii et Spiritus Sancti. Amen.

Deinde ponat diaconus thus in thuribulum, et dicat prius Sacerdoti Benedicite. *Et Sacerdos dicat,* Dominus. Ab ipso benedicatur hoc incensum in cujus honore cremabitur. In Nomine Patris *etc.*

Tunc diaconus, ei thuribulum tradens, deosculetur manum ejus, et ipse Sacerdos thurificet medium altaris et utrumque cornu altaris, primo in dextera, secundo in sinistra parte, et interim in medio.

Deinde ab ipso diacono ipse Sacerdos thurificetur; et postea Textum ministerio subdiaconi Sacerdos deosculetur.

His itaque gestis in dextro cornu altaris cum diacono et subdiacono, Officium missæ usque ad Orationem prosequatur, vel usque ad Gloria in excelsis, *quando dicitur.*

Gloria in excelsis *incipiatur semper in medio altaris quandocumque dicitur.*

Post inceptionem Gloria in excelsis *divertat se Sacerdos ad dextrum cornu altaris, et ministri cum eo prosequentes, diaconus a dextris et subdiaconus a sinistris, submissa voce dicant idem*

GLORIA IN EXCELSIS DEO, Et in terra pax hominibus bonæ voluntatis. Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam, Domine Deus, Rex cœlestis, Deus, Pater omnipotens.

Domine Fili Unigenite, Jesu Christe, Domine Deus, Agnus Dei, Filius Patris, Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus, tu solus Dominus, tu solus altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. Amen.

Per totum Adventum non dicitur Gloria in excelsis *de quocumque dicitur missa, nec a Septuagesima usque ad vigiliam Paschæ.*

His itaque peractis factoque signaculo crucis in facie sua vertat se Sacerdos ad populum, elevatisque aliquantulum brachiis junctisque manibus [*disjungens eas.* Heref.] *dicat,*

Dominus vobiscum.

Et chorus respondeat,

Et cum spiritu tuo.

Et iterum revertat se Sacerdos ad altare et dicat,

Oremus, *et Orationem.*

Sciendum est autem quod quicquid a Sacerdote dicitur ante Epistolam, in dextro cornu altaris expleatur, præter inceptionem Gloria in excelsis. *Similiter fiat post perceptionem Sacramenti. Cætera omnia in medio altaris expleantur, nisi forte diaconus defuerit. Tunc enim in sinistro cornu altaris legatur Evangelium.*

Deinde legatur Epistola a subdiacono.

Deinde cantatur Gradale et suus versus et Alleluia, *vel Tractus.*

Finito Alleluia *sequatur Sequentia quando habetur.*

Nulla die Dominica per annum dicitur Sequentia ad missam quando de Dominica agitur; nisi per Adventum et in tempore Paschali et in sexta die a Nativitate Domini. In festis vero Sanctorum per totum annum, extra Septuagesimam usque ad Pascha, dicitur Sequentia. A Septuagesima vero usque ad Cœnam Domini, in Dominicis et in Festis novem lectionum canitur Tractus a quatuor clericis de superiori gradu, in capis sericis rubeis ad gradum Chori, nisi in Festo Purificationis et Annuntiationis Beatæ Mariæ.

In fine Alleluia *vel Sequentiæ vel Tractus, diaconus antequam accedat ad Evangelium pronuntiandum thurificet medium altaris tantum. Deinde accipiat Textum, scilicet librum Evangeliorum, et humilians se ad Sacerdotem stantem coram altari, versa facie ad meridiem ita dicat, sine nota,* Jube, domine, benedicere. *Sacerdos respondeat,* Dominus sit in corde tuo et in ore tuo ad pronuntiandum sanctum Evangelium Dei. In Nomine Patris et Filii et Spiritus Sancti. Amen. *Si autem Sacerdos per seipsum celebret, dicat privatim* Jube, Domine, benedicere, *et postea dicat ipsemet* Dominus sit in corde meo et in ore meo ad pronuntiandum sanctum Evangelium Dei. In Domine Patris, *etc.*

Dictoque Gradali, Alleluia, *vel Sequentia vel Tractu a Sacerdote privatim cum suis ministris, accipiat subdiaconus panem et vinum et aquam cum calice, et ea præparet ad Eucharistiæ ministrationem; benedictione prius aquæ a Sacerdote petita, hoc modo,* Benedicite; *sic respondeat Sacerdos,* Dominus. Ab eo sit benedicta, de cujus latere exivit sanguis et aqua. In Nomine Patris et Filii et Spiritus Sancti. Amen.

Sacerdos vero interim sedeat in sede sua.

Hoc modo legantur Evangelia per totum annum;—Dominus vobiscum. Et cum spiritu tuo. Sequentia Sancti Evangelii secundum——

Gloria tibi, Domine.

Sit autem Chorus ad ipsum lectorem conversus continue dum Evangelium legitur, ita quod ad Gloria tibi, Domine, *semper convertat se Chorus ad altare signo Crucis se signans: quod ter ad Missam publice observatur, scilicet ad* Gloria in excelsis, *quando dicitur* In gloria Dei Patris. Amen, *et ad* Gloria tibi, Domine, *et post* Sanctus, *quum dicitur* Benedictus qui venit.

Lecto Evangelio osculetur librum: et accedens subdiaconus statim porrigat ei Textum quem ipse diaconus ex directo

pectore deferat, et offerat Sacerdoti deosculandum.

Finito Sacerdos Evangelio in medio altaris [*manibus junctis aliquantulum levatis.* H.] *incipiat.*

CREDO in unum Deum, Patrem Omnipotentem, factorem cœli et terræ, visibilium omnium et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia sæcula: Deum de Deo, Lumen de Lumine, Deum verum de Deo vero, Genitum non factum, consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines et propter nostram salutem descendit de cœlis, et incarnatus est de Spiritu Sancto ex Maria Virgine, Et homo factus est. Crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est. Et resurrexit tertia die secundum scripturas, et ascendit in cœlum, sedet ad dexteram Patris, Et iterum venturus est cum gloria judicare vivos et mortuos, Cujus regni non erit finis. Et in Spiritum Sanctum Dominum et vivificantem, Qui ex Patre Filioque procedit, Qui cum Patre et Filio simul adoratur et conglorificatur, Qui locutus est per prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum, et exspecto resurrectionem mortuorum, et vitam venturi sæculi. Amen.

Stet autem Chorus ad altare conversus ab inceptione Credo in unum *quousque Chorus ipse cantet, et ad altare ter se inclinet Chorus; scilicet cum dicitur* Et incarnatus est; *secundo cum dicitur* Et homo factus est; *tertio cum dicitur* crucifixus etiam pro nobis; *et in fine, cum dicitur* Et vitam venturi *quousque inchoetur Offertorium.*]

Deinde Sacerdos conversus ad populum dicat Dominus vobiscum; *Chorus respondeat* Et cum spiritu tuo. *Item Sacerdos ad altare dicat Offertorium.*

[*Quo dicto diaconus ministret ea quo necessaria sunt Sacramento, scilicet panem, vinum, et aquam in calicem infundens, benedictione aquæ prius a Sacerdote petita, hoc modo:* Benedicite. *Sacerdote sic dicente,* Dominus. Ab ipso sis benedicta, de cujus latere exivit sanguis et aqua. In Nomine Patris et Filii et Spiritus Sancti. Amen. *H.*]

Post Offertorium vero porrigat diaconus Sacerdoti calicem cum patena et sacrificio, et osculetur manum ejus utraque vice. Ipse vero accipiens ab eo calicem, diligenter ponat in loco suo debito super medium altare, [*Et postea sumat patenam cum hostia et ponat super calicem.* Heref.] *et inclinato parumper elevet calicem utraque manu, offerens sacrificium Domino, dicendo hanc orationem,*

SUSCIPE, Sancta Trinitas, hanc oblationem, quam ego indignus peccator offero in honore tuo, beatæ Mariæ et omnium Sanctorum tuorum, pro peccatis et offensionibus meis: et pro salute vivorum et requie omnium fidelium defunctorum.

In Nomine Patris et Filii et Spiritus Sancti acceptum sit Omnipotenti Deo hoc sacrificium novum.

[*Secundum Usum Hereford:—*

SUSCIPE, Sancta Trinitas, hanc Oblationem, quam tibi offero in memoriam Passionis Domini nostri Jesu Christi, et præsta ut in conspectu tuo tibi placens ascendat, et meam et omnium fidelium salutem operetur æternam. Per Christum.]

[*Secundum Usum Romanum:—*

SUSCIPE, Sancte Pater, omnipotens æterne Deus, hanc immaculatam Hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis et offensionibus et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus Christianis vivis atque defunctis, ut mihi et illis proficiat ad salutem in vitam æternam. Amen.]

Dictaque oratione, reponat calicem et cooperiat eum cum corporalibus, ponatque panem super corporalia decenter ante calicem vinum et aquam continentem; et osculetur patenam, et reponat eam a dextris super altare, sub corporalibus parum cooperiendo. Hoc peracto accipiat thuribulum a diacono et thurificet sacrificium. Et dum thurificat, dicat versum sequentem,

Dirigatur, Domine, ad te oratio mea, sicut incensum in conspectu tuo.

Postea thurificetur ipse Sacerdos ab

ipso diacono. Deinde acolythus thurificet Chorum.

His itaque peractis, eat Sacerdos ad dextrum cornu altaris, et abluat manus dicens,

MUNDA me, Domine, ab omni inquinamento mentis et corporis; ut possim mundus implere opus sanctum Domini,

Diacono interim ipsum altare in sinistro cornu thurificante.

Ablutis manibus Sacerdos revertat se ad altare ad divinum officium exsequendum, et stans ante altare, inclinato capite et corpore, junctis manibus, dicat hanc orationem,

IN spiritu humilitatis et in animo contrito suscipiamur, Domine, a te; et sic fiat sacrificium nostrum in conspectu tuo, ut a te suscipiatur hodie, et placeat tibi, Domine Deus meus.

Et erigens se, deosculetur altare a dextris sacrificii [*a dextra parte calicis.* Heref.]*; et dans benedictionem ultra sacrificium, postea signet se dicens,* In Nomine Patris, *etc.*

[*Deinde teneat manus suas junctas supra Calicem, et dicat,*

VENI, Sanctificator omnipotens, æterne Deus, *tunc signet calicem, dicens*: Bene✠dic, et sanctifica hoc sacrificium, quod tibi est præparatum: *et signet seipsum,* In Nomine Patris et Filii et spiritus Sancti. Amen. *Heref.*]

Deinde vertat se Sacerdos ad populum, et tacita voce dicat,

ORATE, fratres et sorores, pro me, ut meum pariterque vestrum acceptum sit Domino Deo nostro sacrificium.

Responsi cleri privatim,

Spiritus Sancti gratia illuminet cor tuum et labia tua, et accipiat Dominus digne hoc sacrificium laudis de manibus tuis pro peccatis et offensionibus nostris.

Et reversus ad altare, Sacerdos Secretas Orationes dicat [*sub silentio.* Heref.] *ita incipiens,* Oremus. *Quibus dictis dicat aperta voce,* Per omnia sæcula sæculorum; *manibus non levatis donec dicitur* Sursum corda.

[*Ad dicendam vel cantandam Præfationem erigat se Sacerdos honeste, et ponat manus super altare, ex utraque parte calicis, et dicat hoc modo,* Heref.]

Per omnia sæcula sæculorum. Amen.
Dominus vobiscum.
Et cum spiritu tuo.

Hic elevat Sacerdos manus, dicens,

SURSUM corda.
Habemus ad Dominum.
Gratias agamus Domino Deo nostro.
Dignum et justum est.

VERE dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, Æterne Deus, per Christum Dominum nostrum; Per quem, *etc.*

PRÆFATIO QUOTIDIANA.

[*In Dominica prima in Adventu Domini, et inde usque ad Nativitatem Domini, tum in Dominicis quam in Feriis quando de Feria agitur, dicatur Præfatio Quotidiana, scilicet* Per quem Majestatem. *Et eadem Præfatio dicatur in Septuagesima, et in Dominicis inde usque ad Ramos Palmarum; et in Dominicis inter Purificationem, et in Feriis, quando de Feria agitur, ab Octavis Epiphaniæ usque ad Feriam Quartam in Capite Jejunii; et in Missis Dominicalibus quæ in Feriis celebrantur ab Octavis Trinitatis usque ad Adventum; et in omnibus Festis Sanctorum per annum, sive sint novem Lectionum sive trium Lectionum; et per Octavas eorum cum contigerint, et de eis fiat servitium; nisi in Festis Beatæ Mariæ, sanctæ Crucis, Apostolorum, et Evangelistarum; et in omnibus commemorationibus, nisi in commemoratione Sanctæ Trinitatis, Sancti Spiritus, sanctæ Crucis, et Beatæ Mariæ. Similiter dicitur hæc Præfatio in tribus diebus Feriarum Rogationum, et in Vigilia Assumptionis, et in Missis pro Defunctis.* Heref.]

PER quem Majestatem tuam laudant angeli, adorant dominationes, tremunt potestates, cœli cœlorumque virtutes ac beata Seraphin socia exsultatione concelebrant.

CUM quibus et nostras voces ut admitti jubeas deprecamur, supplici confessione dicentes,

SANCTUS, SANCTUS, SANCTUS, DOMINUS DEUS SABAOTH. PLENI SUNT

CŒLI ET TERRA GLORIA TUA. HOSANNA IN EXCELSIS. BENEDICTUS QUI VENIT IN NOMINE DOMINI. HOSANNA IN EXCELSIS.

Dum Sacerdos dicit Sanctus, Sanctus, *erigat parumper brachia sua, et jungat manus suas usque ad hæc verba* In Nomine Domini; *tunc semper signet se in facie sua.*

Deinde confestim, manibus junctis et elevatis oculis, incipiat Canonem Missæ,

TE IGITUR, *etc.* (p. 354).

PRÆFATIONES PROPRIÆ

DE NATIVITATE DOMINI.

Hæc Præfatio dicitur in Nativitate Domini ad omnes missas, et quotidie per hebdomadam, et in die Circumcisionis, et in omnibus missis de Sancta Maria ab hac die usque ad Purificationem, et etiam in die Purificationis. Dicatur etiam in missis de Corpore Christi. Dicatur etiam in Festo Corporis Christi et in Octavis ejusdem, et infra, quando de eo fit servitium. Dicatur etiam in commemoratione ejusdem. Communicantes *vero dicitur tantum usque ad Circumcisionem et in die Circumcisionis.*

Æterne Deus; Quia per incarnati Verbi mysterium nova mentis nostræ oculis lux tuæ claritatis infulsit: ut dum visibiliter Deum cognoscimus, per hunc in invisibilium amorem rapiamur.

Et ideo cum Angelis, *etc.*

Nota quod infra Canonem ad primam missam in nocte Nativitatis Domini dicitur Communicantes et noctem sacratissimam, *etc. Ad omnes alias missas dicitur* diem sacratissimum.

COMMUNICANTES et diem sacratissimum celebrantes, quo beatæ Mariæ intemerata virginitas huic mundo edidit Salvatorem; Sed et memoriam venerantes Inprimis ejusdem gloriosæ semper Virginis Mariæ genetricis ejusdem Dei et Domini nostri Jesu Christi; Sed et beatorum, *etc.*

IN DIE EPIPHANIÆ,

et per Octavas et in Octavis.

Æterne Deus; Quia cum Unigenitus tuus in substantia nostræ carnis apparuit, in novam nos immortalitatis suæ lucem reparavit.

Et ideo cum Angelis, *etc.*

Infra Canonem.

COMMUNICANTES et diem sacratissimum celebrantes quo Unigenitus tuus in tua tecum gloria coæternus, in veritate carnis nostræ visibiliter corporalis apparuit; Sed et memoriam venerantes, Inprimis gloriosæ semper Virginis Mariæ genetricis ejusdem Dei et Domini nostri Jesu Christi; Sed et beatorum, *etc.*

IN FERIA IV. IN CAPITE JEJUNII.

Et in omni missa de jejunio abhinc usque ad Cœnam Domini.

Æterne Deus; Qui corporali jejunio vitia comprimis, mentem elevas, virtutem largiris et præmia; Per Christum Dominum nostrum;

PER quem Majestatem tuam, *etc.*

Nota quod in Dominicis per Quadragesimam dicitur Præfatio quotidiana, Per quem Majestatem.

In Cœna Domini etiam Præfatio quotidiana dicitur, et Infra Canonem tam ab episcopo quam a sacerdote dicitur.

COMMUNICANTES et diem sacratissimum celebrantes quo Dominus noster Jesus Christus pro nobis traditus est; Sed et memoriam venerantes, Inprimis gloriosæ semper virginis Mariæ genetricis ejusdem Dei et Domini nostri Jesu Christi; Sed et beatorum, *etc.*

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quam tibi offerimus ob diem in qua Dominus noster Jesus Christus tradidit discipulis suis Corporis et Sanguinis sui mysteria celebranda, quæsumus, Domine, ut, *etc.*

QUAM oblationem, *etc.*

Qui pridie quam pateretur pro nostra omniumque salute hoc est hodie, accepit panem in sanctas et venerabiles manus suas; et, elevatis oculis in cœlum ad te Deum Patrem, *etc.*

IN DIE PASCHÆ,

et per totam hebdomadam et in omnibus Dominicis usque ad Ascensionem, quando de Dominica sive de Pascha dicitur missa. Sed in vigilia Paschæ tantum

dicitur in Præfatione, Sed in hac potissimum nocte. Communicantes *vero et* Hanc igitur *per hebdomadam et in octavis Paschæ tantum dicuntur: ita quod in vigilia Paschæ tantum dicitur* noctem sacratissimam; *in die vero Paschæ et alias quando dicitur, dicitur* diem sacratissimum.

Æterne Deus; Et te quidem omni tempore, sed in hac potissimum die gloriosius prædicare, cum Pascha nostrum immolatus est Christus. Ipse enim verus est Agnus qui abstulit peccata mundi, qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit.

Et ideo cum Angelis, *etc.*

Infra Canonem.

Communicantes et diem sacratissimum (*vel* et noctem sacratissimam) celebrantes Resurrectionis Domini nostri Jesu Christi secundum carnem, Sed et memoriam venerantes, In primis gloriosæ semper virginis Mariæ, genetricis ejusdem Dei et Domini nostri Jesu Christi, Sed et beatorum, *etc.*

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quam tibi offerimus pro his quoque quos regenerare dignatus es ex aqua et Spiritu Sancto, tribuens eis remissionem omnium peccatorum, quæsumus, Domine, ut *etc.*

IN DIE ASCENSIONIS DOMINI,

et per octavas, et in octavis, et in Dominica infra octavas quando de Dominica agitur.

Æterne Deus; Per Christum Dominum nostrum, Qui post Resurrectionem suam omnibus discipulis suis manifestus apparuit et ipsis cernentibus est elevatus in cœlum, ut nos divinitatis suæ tribueret esse participes.

Et ideo cum Angelis, *etc.*

IN DIE PENTECOSTES,

et per hebdomadam, et in omnibus missis de Sancto Spiritu.

Communicantes *et* Hanc igitur *in die Pentecostes, et abhinc usque ad festum Sanctæ Trinitatis dicuntur tantum.*

Æterne Deus; Per Christum Dominum nostrum, Qui ascendens super omnes cœlos, sedensque ad dexteram tuam promissum Spiritum Sanctum hodierna die in filios adoptionis effudit. Quapropter profusis gaudiis totus in orbe terrarum mundus exultat, sed et supernæ virtutes atque angelicæ potestates hymnum gloriæ tuæ concinunt, sine fine dicentes, Sanctus, *etc.*

Infra Canonem.

Communicantes et diem sacratissimum Pentecostes celebrantes, quo Spiritus Sanctus apostolis in igneis linguis apparuit; Sed et memoriam venerantes, In primis, *etc.*

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quam tibi offerimus pro his quoque quos regenerare dignatus es ex aqua et Spiritu Sancto, tribuens eis remissionem omnium peccatorum, quæsumus, Domine, ut *etc.*

IN FESTO TRINITATIS,

et in omnibus Dominicis usque ad Adventum Domini, et in omni missa sponsalium.

Æterne Deus; Qui cum Unigenito Filio tuo et Spiritu Sancto unus es Deus, unus es Dominus, non in unius singularitate Personæ, sed in unius Trinitate Substantiæ. Quod enim de tua gloria revelante te credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus: Ut, in confessione veræ sempiternæque Deitatis, et in Personis proprietas et in Essentia unitas et in Majestate adoretur æqualitas: Quam [Quem. *Heref.*] laudant Angeli atque Archangeli, Cherubim quoque ac Seraphim, qui non cessant clamare, una voce dicentes, Sanctus, *etc.*

IN FESTIS APOSTOLORUM,

et Evangelistarum, præterquam in festo Sancti Johannis Ap. et Evan. in hebdomada Nativitatis Domini. In Octavis vero ejusdem dicetur, et in Festo ejus in tempore Paschali.

Æterne Deus; Et te, Domine, suppliciter exorare ut gregem tuum, Pastor æterne, non deseras, sed per beatos Apostolos tuos continua protectione custodias; ut iisdem rectoribus gubernetur quos operis tui vicarios eidem contulisti præesse pastores.

Et ideo cum Angelis, *etc.*

IN UTROQUE FESTO SANCTÆ CRUCIS,

et in Commemorationibus ejusdem per totum annum.

Æterne Deus; Qui salutem humani generis in ligno crucis constituisti, ut unde mors oriebatur, inde vita resurgeret, et qui in ligno vicerat in ligno quoque vinceretur; Per Christum Dominum nostrum; Per quem Majestatem tuam laudant angeli, *etc.*

IN OMNI FESTO B. MARIÆ V.

Æterne Deus; Et te in veneratione beatæ et gloriosæ semper Virginis Mariæ exsultantibus animis laudare, benedicere,[1] et prædicare: Quae et Unigenitum tuum Sancti Spiritus obumbratione concepit, et, virginitatis gloria permanente, huic mundo lumen æternum effudit Jesum Christum Dominum nostrum; Per quem Majestatem, *etc.*

PER quem Majestatem tuam laudant angeli, adorant dominationes, tremunt potestates, cœli cœlorumque virtutes ac beata Seraphin socia exsultatione concelebrant.

CUM quibus et nostras voces ut admitti jubeas deprecamur, supplici confessione dicentes,

SANCTUS, SANCTUS, SANCTUS, DOMINUS DEUS SABAOTH. PLENI SUNT CŒLI ET TERRA GLORIA TUA. HOSANNA IN EXCELSIS. BENEDICTUS QUI VENIT IN NOMINE DOMINI. HOSANNA IN EXCELSIS.

TE IGITUR, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus ac petimus uti accepta habeas et benedicas hæc ✠ dona, hæc ✠ munera, hæc ✠ sancta sacrificia illibata, Imprimis quæ tibi offerimus pro ecclesia tua sancta Catholica, quam pacificare, custodire, adunare et regere digneris toto orbe terrarum, una cum famulo tuo Papa nostro *N.* et Antistite nostro *N.* et Rege nostro *N.* et omnibus orthodoxis atque catholicæ et apostolicæ fidei cultoribus.

Hic oret pro vivis.

MEMENTO, Domine, famulorum famularumque tuarum *N.* et *N.* et omnium circumstantium, quorum tibi fides cognita est et nota devotio; pro quibus tibi offerimus vel qui tibi offerunt hoc sacrificium laudis pro se suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ, tibique reddunt vota sua æterno Deo vivo et vero.

COMMUNICANTES . . . et memoriam venerantes In primis gloriosæ semper virginis Mariæ, genetricis Dei et Domini nostri Jesu Christi, Sed et beatorum Apostolorum ac Martyrum tuorum Petri, Pauli, Andreæ, Jacobi, Johannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis, et Thaddæi, Lini, Cleti, Clementis, Sixti, Cornelii, Cypriani, Laurentii, Chrysogoni, Johannis et Pauli, Cosmæ et Damiani, et omnium sanctorum tuorum, quorum meritis precibusque concedas; ut in omnibus protectionis tuæ muniamur auxilio; Per eundem Christum Dominum nostrum. Amen.

HANC igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus, Domine, ut placatus accipias, diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari; Per Christum Dominum nostrum. Amen.

QUAM oblationem tu, Deus Omnipotens, in omnibus, quæsumus, benedictum ✠ ascriptam ✠ ratam ✠ rationabilem, acceptabilemque facere digneris, ut nobis Corpus et Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

QUI PRIDIE quam pateretur accepit panem in sanctas ac venerabiles manus suas, et, elevatis oculis in cœlum ad te Deum Patrem suum omnipotentem, tibi gratias agens ✠ benedixit, fregit, deditque discipulis suis, dicens, Accipite et manducate ex hoc omnes. Hoc est enim Corpus meum.

SIMILI modo, posteaquam cœnatum est, accipiens et hunc præclarum calicem in sanctas et venerabiles manus suas, item tibi gratias agens, benedixit ✠ deditque discipulis suis, dicens, Accipite et bibite ex eo omnes. Hic est enim calix Sanguinis mei novi et æterni testamenti, mysterium fidei, qui pro vobis et pro multis effundetur in remissionem

---

[1] *Hereford omittit* benedicere.

peccatorum. Hæc quotiescunque feceritis, in mei commemorationem facietis.

UNDE ET MEMORES, Domine, nos tui servi, sed et plebs tua sancta, ejusdem Christi Filii tui Domini Dei nostri tam beatæ Passionis, necnon et ab inferis Resurrectionis, sed et in cœlos gloriosæ Ascensionis, offerimus præclaræ Majestati tuæ de tuis donis ac datis Hostiam ✠ puram, Hostiam ✠ sanctam, Hostiam ✠ immaculatam, et Calicem salutis perpetuæ.

SUPRA quæ propitio ac sereno vultu respicere digneris, et accepta habere sicut accepta habere dignatus es munera pueri tui justi Abel, et sacrificium patriarchæ nostri Abrahæ, et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

SUPPLICES te rogamus, Omnipotens Deus, jube hæc perferri per manus sancti angeli tui in sublime altare tuum, in conspectu divinæ Majestatis tuæ, ut quotquot ex hac altaris participatione sacrosanctum Filii tui Corpus et Sanguinem sumpserimus, omni benedictione cœlesti et gratia repleamur; Per eundem Christum Dominum nostrum. Amen.

Hic oret pro mortuis.

MEMENTO etiam, Domine, animarum famulorum famularumque tuarum *N.* et *N.* qui nos præcesserunt cum signo fidei et dormiunt in somno pacis: Ipsis, Domine, et omnibus in Christo quiescentibus locum refrigerii, lucis et pacis, ut indulgeas deprecamur; Per eundem Christum Dominum nostrum. Amen.

NOBIS quoque peccatoribus famulis tuis de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris cum tuis sanctis Apostolis et Martyribus; Cum Johanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Lucia, Agatha, Agnete, Cæcilia, Anastasia, et cum omnibus sanctis tuis; Intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte; Per Christum Dominum nostrum.

PER quem hæc omnia, Domine, semper bona creas, sanctificas ✠ vivificas ✠ benedicis ✠ et præstas nobis.

Per ipsum et cum ipso et in ipso est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria; Per omnia sæcula sæculorum. Amen.

Oremus.

Præceptis salutaribus moniti, et divina institutione formati, audemus dicere,

PATER noster, qui es in cœlis, sanctificetur Nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, sicut in cœlo et in terra. Panem nostrum quotidianum da nobis hodie. Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem,

Chorus dicat, Sed libera nos a malo. *Sacerdos privatim*, Amen.

LIBERA nos, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus, et futuris: Et intercedente beata et gloriosa semper Virgine Dei genitrice Maria, et beatis Apostolis tuis Petro et Paulo atque Andrea, cum omnibus sanctis, da propitius pacem in diebus nostris, ut, ope misericordiæ tuæ adjuti, et a peccato simus semper liberi et ab omni perturbatione securi; Per eundem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, Per omnia sæcula sæculorum.

Chorus respondeat, Amen.

Post verba perturbatione securi *discooperiat Calicem et sumat Corpus cum inclinatione transponens in concavitate Calicis, retinendo inter pollices et indices; et frangat in tres partes: prima fractio dum dicitur*, Per eundem Dominum nostrum Jesum Christum Filium tuum, *secunda fractio dum dicitur*, Qui tecum vivit, etc. *Et tertiam fracturam* [*particulam.* R.] *in dextera manu teneat in summitate Calicis, ita dicens operta voce*, Per omnia sæcula sæculorum, *et postea*, Pax Domini sit semper vobiscum.

Chorus respondeat,

Et cum spiritu tuo.

Ad Agnus Dei *dicendum, accedant diaconus et subdiaconus ad Sacerdotem, uterque a dextris, diaconus propior, subdiaconus remotior, et dicant privatim*,

Agnus Dei, qui tollis peccata mundi: miserere nobis.

Agnus Dei, qui tollis peccata mundi: miserere nobis.

Agnus Dei, qui tollis peccata mundi: dona nobis pacem.

In missis pro Defunctis dicitur hoc modo,

Agnus Dei, qui tollis peccata mundi: dona eis requiem. *Cum hac additione in tertia repetitione,* sempiternam.

Hic cruce signando deponat dictam tertiam partem Hostiæ in sacramentum Sanguinis, sic dicendo,

Hæc sacro ✠ sancta commixtio Corporis et Sanguinis Domini nostri Jesu Christi fiat mihi omnibusque sumentibus salus mentis et corporis, et ad vitam æternam promerendam et capessendam præparatio salutaris; Per eundem Christum Dominum nostrum. Amen.

Antequam Pax detur dicat Sacerdos,

Domine, Sancte Pater, Omnipotens æterne Deus, da mihi hoc sacrosanctum Corpus et Sanguinem Filii tui Domini nostri Jesu Christi ita digne sumere ut merear per hoc remissionem omnium peccatorum meorum accipere et tuo Sancto Spiritu repleri; et pacem tuam habere; Quia tu es Deus solus, et præter te non est alius, cujus regnum et imperium gloriosum sine fine permanet in sæcula sæculorum. Amen.

[Domine Jesu Christe, qui dixisti Apostolis tuis: Pacem relinquo vobis, pacem meam do vobis: ne respicias peccata mea, sed fidem Ecclesiæ tuæ: eamque secundum voluntatem tuam pacificare et coadunare digneris. Qui vivis et regnas Deus, per omnia sæcula sæculorum. Amen. *Heref. et Rom.*]

Hic osculetur Sacerdos corporalia in dextera parte et summitatem Calicis. [*Tunc offerat Pacem, dicendo:* Habete vinculum caritatis et pacis, ut apti sitis sacrosanctis mysteriis Dei. *Et osculando ministrum dicat:* Pax Christi et sanctæ Ecclesiæ tibi et cunctis Ecclesiæ filiis. *Heref.*]

Et postea osculetur diaconum, dicens,

Pax tibi et Ecclesiæ Dei.

Responsio. Et cum spiritu tuo.

Diaconus a dextris Sacerdotis ab eo Pacem recipiat et subdiacono porrigat. Deinde ad gradum Chori ipse diaconus Pacem portet rectoribus Chori et ipsi Pacem Choro portent, uterque suæ parti, incipiens a majoribus.

Post Pacem datam dicat Sacerdos orationes sequentes privatim antequam se communicet, tenendo Hostiam duabus manibus.

Deus Pater, fons et origo totius bonitatis, qui ductus misericordia Unigenitum tuum pro nobis ad infima mundi descendere et carnem sumere voluisti, quam ego indignus hic in manibus meis teneo, te adoro, te glorifico, te tota mentis ac cordis intentione laudo: Et precor ut nos famulos tuos non deseras, sed peccata nostra dimittas, quatenus tibi soli vivo ac vero Deo, puro corde et casto corpore servire valeamus; Per eundem Christum Dominum nostrum. Amen.

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, co-operante Spiritu Sancto, per mortem tuam mundum vivificasti, Libera me, quæso, per hoc sacrosanctum Corpus et hanc Sanguinem tuum a cunctis iniquitatibus meis et ab universis malis: Et fac me tuis semper obedire mandatis: Et a te nunquam in perpetuum separari permittas, Salvator mundi; Qui cum Deo Patre et eodem Spiritu Sancto vivis et regnas Deus, per omnia sæcula sæculorum. Amen.

Corporis et Sanguinis tui, Domine Jesu Christe, Sacramentum, quod licet indignus accipio, non sit mihi judicio et condemnationi; sed tua prosit pietate corporis mei et animæ saluti. Amen.

Ad Corpus dicat cum humiliatione antequam percipiat,

Ave in æternum, sanctissima Caro Christi, mihi ante omnia et super omnia summa dulcedo.[1] Corpus Domini nostri Jesu Christi sit mihi peccatori via et vita,

✠ In Nomine Patris et Filii et Spiritus Sancti. Amen.

Hic sumat Corpus cruce prius facta cum ipso Corpore ante os.

Deinde ad Sanguinem cum magna devotione dicens,

Ave in æternum cælestis potus, mihi ante omnia et super omnia summa dul-

[1] Cp. Lit. Mozarab. in Communione Sacerdotis.

cedo.[1] Corpus et Sanguis Domini nostri Jesu Christi prosint mihi peccatori ad remedium sempiternum in vitam æternam. Amen.

✠ In Nomine Patris et Filii et Spiritus Sancti. Amen.

Hic sumat Sanguinem: quo sumpto inclinet se Sacerdos et dicat cum devotione orationem sequentem,

Gratias tibi ago, Domine, Sancte Pater, Omnipotens æterne Deus, qui me refecisti de sacratissimo Corpore et Sanguine Filii tui Domini nostri Jesu Christi: Et precor ut hoc sacramentum salutis nostræ, quod sumpsi indignus peccator, non veniat mihi ad judicium neque ad condemnationem pro meritis meis; sed ad profectum corporis mei et animæ saluti in vitam æternam. Amen.

[*Dum sumitur Corpus dicat Sacerdos,* Corpus Domini nostri Jesu Christi sit mihi remedium sempiternum in vitam æternam. Amen. *Dum sumitur Sanguis dicat,* Sanguis Domini nostri Jesu Christi conservet animam meam in vitam æternam. Amen. *Heref.*]

[Corpus D. N. J. C. sit mihi remedium sempiternum in vitam æternam. Amen. Sanguis D. N. J. C. conservet me in vitam æternam. Amen. Corpus et Sanguis D. N. J. C. custodiat corpus meum et animam meam in vitam æternam. Amen. *Usus Eboracensis.*]

[*Post Pacem, et orationem ut supra,* Domine Jesu Christe, Fili Dei vivi, *Usus Romanus hodiernus habet,*

Perceptio Corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in judicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam. Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus; per omnia sæcula sæculorum. Amen.

Genuflectit, surgit et dicit,

Panem cælestem accipiam, et nomen Domini invocabo. . . . *et dextera percutiens pectus, elevata aliquantulum voce, dicit ter devote et humiliter,*

Domine non sum dignus ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.

Corpus D. N. J. C. custodiat animam meam in vitam æternam. Amen.

Quid retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

Sanguis D. N. J. C. custodiat animam meam in vitam æternam. Amen.

Si qui sunt communicandi eos communicet Sacerdos antequam se purificet, dicendo unicuique,

Corpus D. N. J. C. custodiat animam tuam in vitam æternam. Amen.]

Qua dicta [sc. *Orat.* Gratias tibi ago] *eat Sacerdos ad dextrum cornu altaris cum Calice inter manus . . . etiam dat subdiaconus et effundat in Calicem vinum et aquam . . . et sumatur ablutio.*

Post ablutionem dicitur oratio,

Quod ore sumpsimus, Domine, pura mente capiamus: et de munere temporali fiat nobis remedium sempiternum.

Hæc nos communio, Domine, purget a crimine, et cælestis remedii faciat esse consortes.

Postea inclinando se dicat Sacerdos, Adoremus crucis signaculum per quod salutis sumpsimus sacramentum.

Postea dicat cum suis ministris Communionem; deinde facto signo crucis in facie vertat se ad populum, elevatisque aliquantulum brachiis et junctis manibus dicat, Dominus vobiscum. *Et iterum revertens se ad altare dicat* Oremus. *Deinde dicat Postcommunionem. Qua finita iterum vertat se ad populum, et dicat,* Dominus vobiscum. *R.* Et cum spiritu tuo. *Deinde,* Ite missa est, *vel* [*in Missis quando non dicitur* Gloria in excelsis. *Heref.*], Benedicamus Domino. *R.* Deo gratias.

His dictis, Sacerdos, inclinato corpore junctisque manibus tacita voce coram altari in medio, dicat hanc orationem,

Placeat tibi, Sancta Trinitas, obsequium servitutis meæ: Et præsta ut hoc sacrificium, quod oculis tuæ Majestatis indignus obtuli, sit, te miserante, pro-

[1] Cp. Lit. Mozarab. in Communione Sacerdotis.

pitiabile; Qui vivis et regnas Deus per omnia sæcula sæculorum. Amen.

Qua finita erigat se Sacerdos signans se in facie sua, dicens,

✠ In Nomine Patris et Filii et Spiritus Sancti. Amen.

Sacerdos vero in redeundo dicat Evangelium, In principio.
(*S. Johan.* i. 1-14.)

Cum vero Sacerdos exuerit casulam et alia indumenta sacerdotalia, dicat Psalmos subscriptos cum Antiphona Trium puerorum. *Ps.* Benedicite sacerdotes *usque ad finem cantici. Ps.* Laudate Dominum in Sanctis ejus. *Ps.* Nunc dimittis *cum* Gloria Patri *et* Sicut erat.

Deinde dicitur tota Antiphona,

Trium puerorum cantemus hymnum quem cantabant in camino ignis benedicentes Dominum. (*Vide* p. 315.)

II

The First English Reformed Communion Office.

A.D. 1549.

✠ THE SUPPER OF THE LORD,

AND

The Holy Communion,

COMMONLY CALLED

The Mass.

So many as intend to be partakers of the Holy Communion, shall signify their names to the Curate over night, or else in the morning, afore the beginning of Matins, or immediately after.

And if any of those be an open and notorious evil liver, so that the congregation by him is offended, or have done any wrong to his neighbours by word or deed; the Curate shall call him and advertise him in any wise not to presume to the Lord's Table, until he have openly declared himself to have truly repented and amended his former naughty life, that the congregation may thereby be satisfied, which afore were offended; and that he have recompensed the parties, whom he hath done wrong unto, or at the least be in full purpose so to do, as soon as he conveniently may.

The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent person to the Holy Communion, and not him that is obstinate.

Upon the day, and at the time appointed for the ministration of the Holy Communion, the Priest that shall execute the holy ministry, shall put upon him the vesture appointed for that ministration, that is to say, a white Albe plain, with a Vestment or Cope. And where there be many Priests, or Deacons, there so many shall be ready to help the Priest in the ministration, as shall be requisite; and shall have upon them likewise the vestures appointed for their ministry, that is to say, Albes with Tunacles. Then shall the Clerks sing in English, for the Office or Introit, (as they call it,) a Psalm appointed for that day.

The Priest, standing humbly afore the midst of the Altar, shall say the Lord's Prayer, with this Collect.

ALMIGHTY God, unto whom all hearts be open, and all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. Amen.

Then shall he say a Psalm appointed for the Introit: which Psalm ended, the Priest shall say, or else the Clerks shall sing,

iii. Lord have mercy upon us.
iii. Christ have mercy upon us.
iii. Lord have mercy upon us.

Then the Priest, standing at God's board, shall begin,

Glory be to God on high.

The Clerks.

And in earth peace, good will towards men.

We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesu Christ, O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us: Thou that takest away the sins of the world, receive our prayer.

Thou that sittest at the right hand of God the Father, have mercy upon us; for thou only art holy, thou only art the Lord. Thou only, (O Christ,) with the Holy Ghost, art most high in the glory of God the Father. Amen.

Then the Priest shall turn him to the people, and say,

The Lord be with you.

The Answer.

And with thy spirit.

The Priest.

Let us pray.

Then shall follow the Collect of the day, with one of these two Collects following, for the king.

ALMIGHTY God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole congregation; and so rule the heart of thy chosen servant Edward the Sixt, our king and governor, that he (knowing whose minister he is) may above all things seek thy honour and glory: and that we, his subjects, (duly considering whose authority he hath,) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. Amen.

ALMIGHTY and everlasting God, we be taught by thy holy Word, that the hearts of kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: we humbly beseech thee so to dispose and govern the heart of Edward the Sixt, thy servant, our king and governor, that in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace, and godliness: Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. Amen.

The Collects ended, the Priest, or he that is appointed, shall read the Epistle in a place assigned for the purpose, saying,

The Epistle of Saint Paul, written in the — chapiter of — to the —

The Minister then shall read the Epistle. Immediately after the Epistle ended, the Priest, or one appointed to read the Gospel, shall say,

The holy Gospel, written in the — chapiter of —

The Clerks and people shall answer,

Glory be to thee, O Lord.

The Priest or Deacon then shall read the Gospel. After the Gospel ended, the Priest shall begin,

I BELIEVE in one God.

The Clerks shall sing the rest.

The Father Almighty, Maker of heaven and earth, And of all things visible and invisible: And in one Lord Jesu Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made: Who for us men, and for our salvation, came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Poncius Pilate. He suffered and was buried, And the third day he arose again according to the Scriptures, And ascended into heaven, And sitteth at the right hand of the Father. And he shall come again with glory to judge both the quick and the dead.

And I believe in the Holy Ghost, the Lord and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the prophets. And I believe one Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, And the life of the world to come. Amen.

After the Creed ended, shall follow the Sermon or Homily, or some portion of one of the Homilies, as they shall be hereafter divided: wherein if the people be not exhorted to the worthy receiving of the holy Sacrament of the Body and Blood of our Saviour Christ, then shall the Curate give this exhortation to those that be minded to receive the same.

DEARLY beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider what S. Paul writeth to the Corinthians, how he exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread and drink of that cup. For as the benefit is great, if with a truly penitent heart and lively faith we receive that holy sacrament; (for then we spiritually eat the Flesh of Christ, and drink his Blood; then we dwell in Christ, and Christ in us; we be made one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily. For then we become guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's Body; we kindle God's wrath over us; we provoke him to plague us with divers diseases, and sundry kinds of death. Therefore, if any here be a blasphemer, advouterer, or be in malice, or envy, or in any other grievous crime, (except he be truly sorry therefor, and earnestly minded to leave the same vices, and do trust himself to be reconciled to Almighty God, and in charity with all the world,) let him bewail his sins, and not come to that holy table, lest after the taking of that most blessed bread, the devil enter into him, as he did into Judas, to fill him full of all iniquity, and bring him to destruction, both of body and soul. Judge therefore yourselves, (brethren,) that ye be not judged of the Lord. Let your mind be without desire to sin; repent you truly for your sins past; have an earnest and lively faith in Christ our Saviour; be in perfect charity with all men, so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the cross, for us, miserable sinners; which lay in darkness and shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding love of our Master, and only Saviour, Jesu Christ, thus dying for us, and the innumerable benefits which (by his precious blood-shedding) he hath obtained to us; he hath left in those holy mysteries, as a pledge of his love, and a continual remembrance of the same, his own blessed Body and precious

Blood, for us to feed upon spiritually, to our endless comfort and consolation. To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. Amen.

In Cathedral Churches, or other places where there is daily Communion, it shall be sufficient to read this exhortation above written once in a month. And in Parish Churches, upon the week days, it may be left unsaid.

And if upon the Sunday or Holy-day the people be negligent to come to the Communion, then shall the Priest earnestly exhort his Parishioners to dispose themselves to the receiving of the Holy Communion more diligently, saying these or like words unto them.

DEAR friends, and you especially upon whose souls I have cure and charge, on —— next I do intend, by God's grace, to offer to all such as shall be godly disposed the most comfortable sacrament of the Body and Blood of Christ, to be taken of them in the remembrance of his most fruitful and glorious passion: by the which passion we have obtained remission of our sins, and be made partakers of the kingdom of heaven; whereof we be assured and ascertained, if we come to the said sacrament with hearty repentance for our offences, stedfast faith in God's mercy, and earnest mind to obey God's will, and to offend no more. Wherefore our duty is to come to these holy mysteries with most hearty thanks to be given to Almighty God for his infinite mercy and benefits given and bestowed upon us his unworthy servants, for whom he hath not only given his Body to death, and shed his Blood, but also doth vouchsafe, in a sacrament and mystery, to give us his said Body and Blood to feed upon spiritually. The which sacrament being so divine and holy a thing, and so comfortable to them which receive it worthily, and so dangerous to them that will presume to take the same unworthily: my duty is to exhort you, in the mean season, to consider the greatness of the thing, and to search and examine your own consciences, and that not lightly, nor after the manner of dissimulers with God, but as they which should come to a most godly and heavenly banquet; not to come but in the marriage garment required of God in Scripture; that you may (so much as lieth in you) be found worthy to come to such a table. The ways and means thereto is,

First, that you be truly repentant of your former evil life; and that you confess with an unfeigned heart to Almighty God, your sins and unkindness towards his Majesty committed, either by will, word, or deed, infirmity or ignorance; and that with inward sorrow and tears you bewail your offences, and require of Almighty God mercy and pardon, promising to him (from the bottom of your hearts) the amendment of your former life. And emonges all others, I am commanded of God especially to move and exhort you to reconcile yourselves to your neighbours, whom you have offended, or who hath offended you, putting out of your hearts all hatred and malice against them, and to be in love and charity with all the world, and to forgive other as you would that God should forgive you. And if any man have done wrong to any other, let him make satisfaction and due restitution of all lands and goods wrongfully taken away or withholden, before he come to God's board; or at the least be in full mind and purpose so to do, as soon as he is able; or else let him not come to this holy table, thinking to deceive God, who seeth all men's hearts. For neither the absolution of the priest can any thing avail them, nor the receiving of this holy sacrament doth any thing but increase their damnation. And if there be any of you whose conscience is troubled and grieved in any thing, lacking comfort or counsel, let him come to me, or to some other discreet and learned priest, taught in the law of God, and confess and open his sin and grief secretly, that he may receive such ghostly counsel, advice, and comfort, that his conscience may be relieved, and that of us (as of the ministers of God and of the Church) he may receive comfort and absolution, to the satisfaction of his

mind, and avoiding of all scruple and doubtfulness; requiring such as shall be satisfied with a general confession not to be offended with them that do use, to their further satisfying, the auricular and secret confession to the priest; nor those also which think needful or convenient, for the quietness of their own consciences, particularly to open their sins to the priest, to be offended with them that are satisfied with their humble confession to God, and the general confession to the Church: but in all things to follow and keep the rule of charity; and every man to be satisfied with his own conscience, not judging other men's minds or consciences; whereas he hath no warrant of God's Word to the same.

Then shall follow for the Offertory one or mo of these sentences of holy Scripture, to be sung whiles the people do offer; or else one of them to be said by the Minister immediately afore the offering.

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *Math.* v.

Lay not up for yourselves treasure upon the earth, where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither rust nor moth doth corrupt, and where thieves do not break through nor steal. *Math.* vi.

Whatsoever ye would that men should do unto you, even so do you unto them: for this is the law and the prophets. *Math.* vii.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven. *Math.* vii.

Zache stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore fourfold. *Luc.* xix.

Who goeth a warfare at any time at his own cost? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? i. *Cor.* ix.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? i. *Cor.* ix.

Do ye not know, that they which minister about holy things live of the sacrifice? they which wait of the altar are partakers with the altar? Even so hath the Lord also ordained that they which preach the gospel should live of the gospel. i. *Cor.* ix.

He which soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart; not grudgingly or of necessity: for God loveth a cheerful giver. ii. *Cor.* ix.

Let him that is taught in the word minister unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he reap. *Gala.* vi.

While we have time, let us do good unto all men, and specially unto them which are of the household of faith. *Gala.* vi.

Godliness is great riches, if a man be contented with that he hath. For we brought nothing into the world, neither may we carry any thing out. i. *Timo.* vi.

Charge them which are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. i. *Timo.* vi.

God is not unrighteous that he will forget your works and labour that proceedeth of love, which love ye have shewed for his Name's sake, which have ministered unto the saints and yet do minister. *Hebre.* vi.

To do good and to distribute forget not, for with such sacrifices God is pleased. *Hebre.* xiii.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? i. *John* iii.

Give almose of thy goods, and turn never thy face from any poor man, and then the face of the Lord shall not be turned away from thee. *Toby* iv.

Be merciful after thy power. If thou hast much, give plenteously; if thou

hast little, do thy diligence gladly to give of that little; for so gatherest thou thyself a good reward in the day of necessity. *Toby* iv.

He that hath pity upon the poor lendeth unto the Lord; and look, what he layeth out shall be paid him again. *Prover.* xix.

Blessed be the man that provideth for the sick and needy; the Lord shall deliver him in the time of trouble. *Psal.* xli.

Where there be Clerks, they shall sing one or many of the sentences above written, according to the length and shortness of the time that the people be offering.

In the mean time, whiles the Clerks do sing the Offertory, so many as are disposed shall offer to the poor men's box every one according to his habilitie and charitable mind. And at the offering days appointed, every man and woman shall pay to the Curate the due and accustomed offerings.

Then so many as shall be partakers of the Holy Communion shall tarry still in the Quire, or in some convenient place nigh the Quire, the men on the one side, and the women on the other side. All other (that mind not to receive the said Holy Communion) shall depart out of the Quire, except the Ministers and Clerks.

Then shall the Minister take so much Bread and Wine as shall suffice for the persons appointed to receive the Holy Communion, laying the Bread upon the Corporas, or else in the Paten, or in some other comely thing prepared for that purpose: and putting the Wine into the Chalice, or else in some fair or convenient cup prepared for that use, (if the Chalice will not serve,) putting thereto a little pure and clean Water, and setting both the Bread and Wine upon the Altar. Then the Priest shall say,

THE Lord be with you.

Answer.

And with thy spirit.

Priest.

Lift up your hearts.

Answer.

We lift them up unto the Lord.

Priest.

Let us give thanks to our Lord God.

Answer.

It is meet and right so to do.

Priest.

It is very meet, right, and our bounden duty, that we should at all times and in all places give thanks to thee, O Lord, holy Father, Almighty everlasting God.

Here shall follow the proper Preface, according to the time, (if there be any specially appointed,) or else immediately shall follow,

THEREFORE with Angels, etc.

✠ PROPER PREFACES.

Upon Christmas Day.

BECAUSE thou diddest give Jesus Christ thine only Son to be born as this day for us; who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin. Therefore etc.

Upon Easter Day.

BUT chiefly are we bound to praise thee for the glorious resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath

restored to us everlasting life. Therefore etc.

Upon the Ascension Day.

THROUGH thy most dear beloved Son Jesus Christ our Lord; who, after his most glorious resurrection, manifestly appeared to all his disciples, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither might we also ascend, and reign with him in glory. Therefore etc.

Upon Whitsunday.

THROUGH Jesus Christ our Lord; according to whose most true promise the Holy Ghost came down this day from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth, giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the gospel unto all nations; whereby we are brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore etc.

Upon the Feast of the Trinity.

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks to thee, O Lord, Almighty, everlasting God, which art one God, one Lord; not one only person, but three persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Whom the angels etc.

After which Preface shall follow immediately,

THEREFORE with Angels and Archangels, and with all the holy company of heaven, we laud and magnify thy glorious Name: evermore praising thee, and saying,

HOLY, HOLY, HOLY, LORD GOD OF HOSTS, HEAVEN AND EARTH ARE FULL OF THY GLORY. OSANNA IN THE HIGHEST. BLESSED IS HE THAT COMETH IN THE NAME OF THE LORD. GLORY BE TO THEE, O LORD, IN THE HIGHEST.

This the Clerks shall also sing.

When the Clerks have done singing, then shall the Priest or Deacon turn him to the people, and say,

Let us pray for the whole state of Christ's Church.

Then the Priest, turning him to the Altar, shall say or sing, plainly and distinctly, this prayer following:

ALMIGHTY and ever-living God, which by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men;

WE humbly beseech thee most mercifully to receive these our prayers, which we offer unto thy Divine Majesty;

BESEECHING thee to inspire continually the Universal Church with the spirit of truth, unity, and concord: and grant, that all they that do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

SPECIALLY we beseech thee to save and defend thy servant Edward our king; that under him we may be godly and quietly governed: and grant unto his whole Council, and to all that be put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of God's true religion and virtue.

GIVE grace (O heavenly Father) to all Bishops, Pastors, and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

AND to all thy people give thy heavenly grace; that with meek heart and due reverence, they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life.

AND we most humbly beseech thee of thy goodness (O Lord) to comfort and succour all them, which in this transitory life be in trouble, sorrow, need, sickness, or any other adversity.

AND especially we commend unto thy merciful goodness this congregation, which is here assembled in thy Name, to celebrate the commemoration of the most glorious death of thy Son. And here we do give unto thee most high praise, and hearty thanks, for the wonderful grace and virtue declared in all thy saints, from the beginning of the world; and chiefly in the glorious and most blessed Virgin Mary, mother of thy Son Jesu Christ our Lord and God; and in the holy Patriarchs, Prophets, Apostles, and Martyrs, whose examples (O Lord) and stedfastness in thy faith, and keeping thy holy commandments, grant us to follow.

WE commend unto thy mercy (O Lord) all other thy servants, which are departed hence from us with the sign of faith, and now do rest in the sleep of peace: grant unto them, we beseech thee, thy mercy and everlasting peace; and that, at the day of the general resurrection, we and all they which be of the mystical body of thy Son, may altogether be set on his right hand, and hear that his most joyful voice: Come unto me, O ye that be blessed of my Father, and possess the kingdom, which is prepared for you from the beginning of the world.

GRANT this, O Father, for Jesus Christ's sake, our only Mediator and Advocate.

O GOD, heavenly Father, which of thy tender mercy diddest give thine only Son Jesu Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to celebrate a perpetual memory of that his precious death, until his coming again:

HEAR us (O merciful Father) we beseech thee; and with thy Holy Spirit and Word vouchsafe to bless and sanctify these thy gifts and creatures of bread and wine, that they may be unto us the Body and Blood of thy most dearly beloved Son Jesus Christ:

WHO, in the same night that he was betrayed, *Here the Priest must take the Bread into his hands*, took bread; and when he had blessed, and given thanks, He brake it, and gave it to his disciples, saying, Take, eat; This is my Body which is given for you: Do this in remembrance of me.

LIKEWISE after supper he took, *Here the Priest shall take the Cup into his hands*, the cup, and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my Blood of the New Testament, which is shed for you and for many for remission of sins: Do this, as oft as you shall drink it, in remembrance of me.

These words before rehearsed are to be said, turning still to the Altar, without any elevation or shewing the Sacrament to the people.

WHEREFORE, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesu Christ, we thy humble servants do celebrate and make here before thy divine Majesty, with these thy holy gifts, the memorial which thy Son hath willed us to make; having in remembrance his blessed passion, mighty resurrection, and glorious ascension: rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same; entirely desiring thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving;

MOST humbly beseeching thee to grant that by the merits and death of thy Son Jesus Christ, and through faith in his Blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion.

AND here we offer and present unto thee (O Lord) ourself, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that whosoever shall be partakers of this holy Communion may worthily receive the most precious Body and Blood of thy Son Jesus Christ; and be fulfilled with thy grace and heavenly benediction, and made one body with thy Son Jesu Christ, that he may dwell in them, and they in him.

AND although we be unworthy (through our manifold sins) to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service, and command these our prayers and supplications, by the ministry of thy holy angels, to be brought up into thy holy tabernacle before the sight of thy divine Majesty; not weighing our merits, but pardoning our offences, through Christ our Lord;

BY whom, and with whom, in the unity of the Holy Ghost, all honour and Glory be unto thee, O Father Almighty, world without end. Amen.

Let us pray.

AS our Saviour Christ hath commanded and taught us, we are bold to say: Our Father, which art in heaven, hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation.

The Answer.

But deliver us from evil. Amen.

Then shall the Priest say,

The peace of the Lord be alway with you.

The Clerks.

And with thy spirit.

The Priest.

Christ our Paschal Lamb is offered up for us once for all, when he bare our sins on his Body upon the cross; for he is the very Lamb of God that taketh away the sins of the world: wherefore let us keep a joyful and holy feast with the Lord.

Here the Priest shall turn him toward those that come to the holy Communion, and shall say,

YOU that do truly and earnestly repent you of your sins to Almighty God, and be in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near, and take this holy sacrament to your comfort; make your humble confession to Almighty God, and to his holy Church here gathered together in his Name, meekly kneeling upon your knees.

Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, either by one of them, or else by one of the Ministers, or by the Priest himself, all kneeling humbly upon their knees.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; we acknowledge and bewail our manifold sins and wickedness, which we, from time to time, most grievously have committed, by thought, word, and deed, against thy divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and be heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burthen of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy Name; through Jesus Christ our Lord.

Then shall the Priest stand up, and turning himself to the people, say thus:

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them which with hearty repentance and

true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; Through Jesus Christ our Lord. Amen.

Then shall the Priest also say,

Hear what comfortable words our Saviour Christ saith to all that truly turn to him.

COME unto me all that travail, and be heavy laden, and I shall refresh you. So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have life everlasting.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, that Jesus Christ came into this world to save sinners.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins.

Then shall the Priest, turning him to God's board, kneel down, and say in the name of all them that shall receive the Communion, this prayer following:

WE do not presume to come to this thy table (O merciful Lord) trusting in our own righteousness, but in thy manifold and great mercies: We be not worthy so much as to gather up the crumbs under thy table; but thou art the same Lord whose property is always to have mercy: Grant us therefore (gracious Lord) so to eat the Flesh of thy dear Son Jesus Christ, and to drink his Blood, in these holy mysteries, that we may continually dwell in him, and he in us, that our sinful bodies may be made clean by his Body, and our souls washed through his most precious Blood. Amen.

Then shall the Priest first receive the Communion in both kinds himself, and next deliver it to other Ministers, if any be there present, (that they may be ready to help the chief Minister), and after to the people.

And when he delivereth the Sacrament of the Body of Christ, he shall say to every one these words:

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life.

And the Minister delivering the Sacrament of the Blood, and giving every one to drink once, and no more, shall say,

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life.

If there be a Deacon or other Priest, then shall he follow with the Chalice; and as the Priest ministereth the Sacrament of the Body, so shall he (for more expedition) minister the Sacrament of the Blood, in form before written.

In the Communion time the Clerks shall sing,

ii. O Lamb of God, that takest away the sins of the world: Have mercy upon us.

O Lamb of God, that takest away the sins of the world: Grant us thy peace.

Beginning so soon as the Priest doth receive the holy Communion: and when the Communion is ended, then shall the Clerks sing the post-Communion.

Sentences of holy Scripture to be said or sung, every day one, after the holy Communion, called the post-Communion.

IF any man will follow me, let him forsake himself, and take up his cross and follow me. *Math.* xvi.

Whosoever shall endure unto the end, he shall be saved. *Mar.* xiii.

Praised be the Lord God of Israel; for he hath visited and redeemed his people. Therefore let us serve him all the days of our life, in holiness and righteousness accepted before him. *Luc.* i.

Happy are those servants whom the Lord (when he cometh) shall find waking. *Luc.* xii.

Be ye ready, for the Son of Man will come at an hour when ye think not. *Luc.* xii.

The servant that knoweth his master's will, and hath not prepared himself, neither hath done according to his will, shall be beaten with many stripes. *Luc.* xii.

The hour cometh, and now it is, when true worshippers shall worship the Father in spirit and truth. *John* iv.

Behold, thou art made whole; sin no more, lest any worse thing happen unto thee. *John* v.

If ye shall continue in my word, then are ye my very disciples; and ye shall know the truth, and the truth shall make you free. *John* viii.

While ye have light, believe on the light, that ye may be the children of light. *John* xii.

He that hath my commandments, and keepeth them, the same is he that loveth me. *John* xiv.

If any man love me, he will keep my word; and my Father will love him, and we will come unto him, and dwell with him. *John* xiv.

If ye shall bide in me, and my word shall abide in you, ye shall ask what ye will, and it shall be done to you. *John* xv.

Herein is my Father glorified, that ye bear much fruit, and become my disciples. *John* xv.

This is my commandment, that you love together, as I have loved you. *John* xv.

If God be on our side, who can be against us? Which did not spare his own Son, but gave him for us all. *Roma.* viii.

Who shall lay any thing to the charge of God's chosen? it is God that justifieth; who is he that can condemn? *Roma.* viii.

The night is past, and the day is at hand; let us therefore cast away the deeds of darkness, and put on the armour of light. *Roma.* xiii.

Christ Jesus is made of God unto us wisdom, and righteousness, and sanctifying, and redemption: that (according as it is written) he which rejoiceth should rejoice in the Lord. 1 *Corin.* i.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy. 1 *Corin.* iii.

Ye are dearly bought; therefore glorify God in your bodies, and in your spirits, for they belong to God. 1 *Corin.* vi.

Be you followers of God, as dear children; and walk in love, even as Christ loved us, and gave himself for us an offering and a sacrifice of a sweet savour to God. *Ephes.* v.

Then the Priest shall give thanks to God, in the name of all them that have communicated, turning him first to the people, and saying,

The Lord be with you.

The Answer.

And with thy spirit.

The Priest.

Let us pray.

ALMIGHTY and everliving God, we most heartily thank thee, for that thou hast vouchsafed to feed us in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and hast assured us (duly receiving the same) of thy favour and goodness toward us; and that we be very members incorporate in thy Mystical Body, which is the blessed company of all faithful people, and heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son.

WE therefore most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do

all such good works as thou hast prepared for us to walk in; Through Jesus Christ our Lord;

TO whom, with thee and the Holy Ghost, be all honour and glory, world without end.

Then the Priest, turning him to the people, shall let them depart with this blessing:

THE peace of God (which passeth all understanding) keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord.

AND the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be emonges you, and remain with you alway.

Then the people shall answer,

Amen.

Where there are no Clerks, there the Priest shall say all things appointed here for them to sing.

When the holy Communion is celebrate on the workday, or in private houses, then may be omitted the Gloria in Excelsis, the Creed, the Homily, and the exhortation, beginning, Dearly beloved, etc.

Collects to be said after the Offertory, when there is no Communion, every such day one.

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants toward the attainment of everlasting salvation; that, emong all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help; Through Christ our Lord. Amen.

O ALMIGHTY Lord, and everliving God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul; Through our Lord and Saviour Jesus Christ. Amen.

GRANT, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name; Through Jesus Christ our Lord. Amen.

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; Through, etc.

ALMIGHTY God, the fountain of all wisdom, which knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesu Christ our Lord. Amen.

ALMIGHTY God, which hast promised to hear the petitions of them that ask in thy Son's Name; we beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee; and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory; Through Jesus Christ our Lord.

For rain.

O GOD, heavenly Father, which by thy Son Jesu Christ hast promised to all them that seek thy kingdom, and the righteousness thereof, all things necessary to the bodily sustenance;

Send us (we beseech thee) in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort and to thy honour; Through Jesus Christ our Lord.

For fair weather.

O LORD God, which for the sin of man, didst once drown all the world, except eight persons, and afterward, of thy great mercy, didst promise never to destroy it so again; We humbly beseech thee, that although we for our iniquities have worthily deserved this plague of rain and waters, yet, upon our true repentance, thou wilt send us such weather whereby we may receive the fruits of the earth in due season, and learn both by thy punishment to amend our lives, and by the granting of our petition, to give thee praise and glory; Through Jesu Christ our Lord.

Upon Wednesdays and Fridays the English Litany shall be said or sung in all places, after such form as is appointed by the king's majesty's Injunctions; or as is or shall be otherwise appointed by his Highness. And though there be none to communicate with the Priest, yet these days (after the Litany ended) the Priest shall put upon him a plain Albe or Surplice, with a Cope, and say all things at the Altar, (appointed to be said at the celebration of the Lord's Supper,) until after the Offertory: And then shall add one or two of the Collects afore written, as occasion shall serve, by his discretion. And then, turning him to the people, shall let them depart with the accustomed Blessing.

And the same order shall be used all other days, whensoever the people be customably assembled to pray in the Church, and none disposed to communicate with the Priest.

Likewise in Chapels annexed, and all other places, there shall be no celebration of the Lord's Supper, except there be some to communicate with the Priest. And in such Chapels annexed, where the people hath not been accustomed to pay any holy Bread, there they must either make some charitable provision for the bearing of the charges of the Communion, or else (for receiving of the same) resort to their Parish Church.

For avoiding of all matters and occasion of dissension, it is meet that the bread prepared for the Communion be made through all this Realm after one sort and fashion; that is to say, unleavened, and round, as it was afore, but without all manner of print, and something more larger and thicker than it was, so that it may be aptly divided in divers pieces; and every one shall be divided in two pieces at the least, or more, by the discretion of the Minister, and so distributed. And men must not think less to be received in part than in the whole, but in each of them the whole Body of our Saviour Jesu Christ.

And forasmuch as the Pastors and Curates within this Realm shall continually find at their costs and charges in their Cures, sufficient bread and wine for the Holy Communion, (as oft as their Parishioners shall be disposed for their spiritual comfort to receive the same,) it is therefore ordered, that in recompense of such costs and charges the Parishioners of every Parish shall offer every Sunday, at the time of the Offertory, the just valour and price of the holy loaf, (with all such money and other things as were wont to be offered with the same,) to the use of their Pastors and Curates, and that in such order and course as they were wont to find and pay the said holy loaf.

Also, that the receiving of the Sacrament of the blessed Body and Blood of Christ may be most agreeable to the institution thereof, and to the usage of the primitive Church; in all Cathedral and Collegiate Churches there shall always some communicate with the Priest that ministereth. And that the same may be also observed every where abroad in the country, some one at the least of that house in every Parish, to whom by course, after the ordinance herein made, it appertaineth to offer for the charges of the Communion, or some other whom they shall provide

to offer for them, shall receive the Holy Communion with the Priest: the which may be the better done, for that they know before when their course cometh, and may therefore dispose themselves to the worthy receiving of the Sacrament. And with him or them who doth so offer the charges of the Communion, all other who be then godly disposed thereunto, shall likewise receive the Communion. And by this means the Minister, having always some to communicate with him, may accordingly solemnize so high and holy Mysteries with all the Suffrages and due order appointed for the same. And the Priest on the week day shall forbear to celebrate the Communion, except he have some that will communicate with him.

Furthermore, every man and woman to be bound to hear and be at the Divine Service, in the Parish Church where they be resident, and there with devout prayer, or godly silence and meditation, to occupy themselves; there to pay their Duties, to communicate once in the year at the least, and there to receive and take all other Sacraments and Rites in this Book appointed. And whosoever willingly, upon no just cause, doth absent themselves, or doth ungodly in the Parish Church occupy themselves; upon proof thereof, by the Ecclesiastical laws of the Realm to be excommunicate, or suffer other punishment, as shall to the Ecclesiastical Judge (according to his discretion) seem convenient.

And although it be read in ancient writers that the people many years past received at the Priest's hands the Sacrament of the Body of Christ in their own hands, and no commandment of Christ to the contrary; yet forasmuch as they many times conveyed the same secretly away, kept it with them, and diversely abused it to superstition and wickedness: lest any such thing hereafter should be attempted, and that an uniformity might be used throughout the whole Realm, it is thought convenient the people commonly receive the Sacrament of Christ's Body in their mouths, at the Priest's hand.

THE END

Printed by T. and A. Constable, Printers to His Majesty
at the Edinburgh University Press